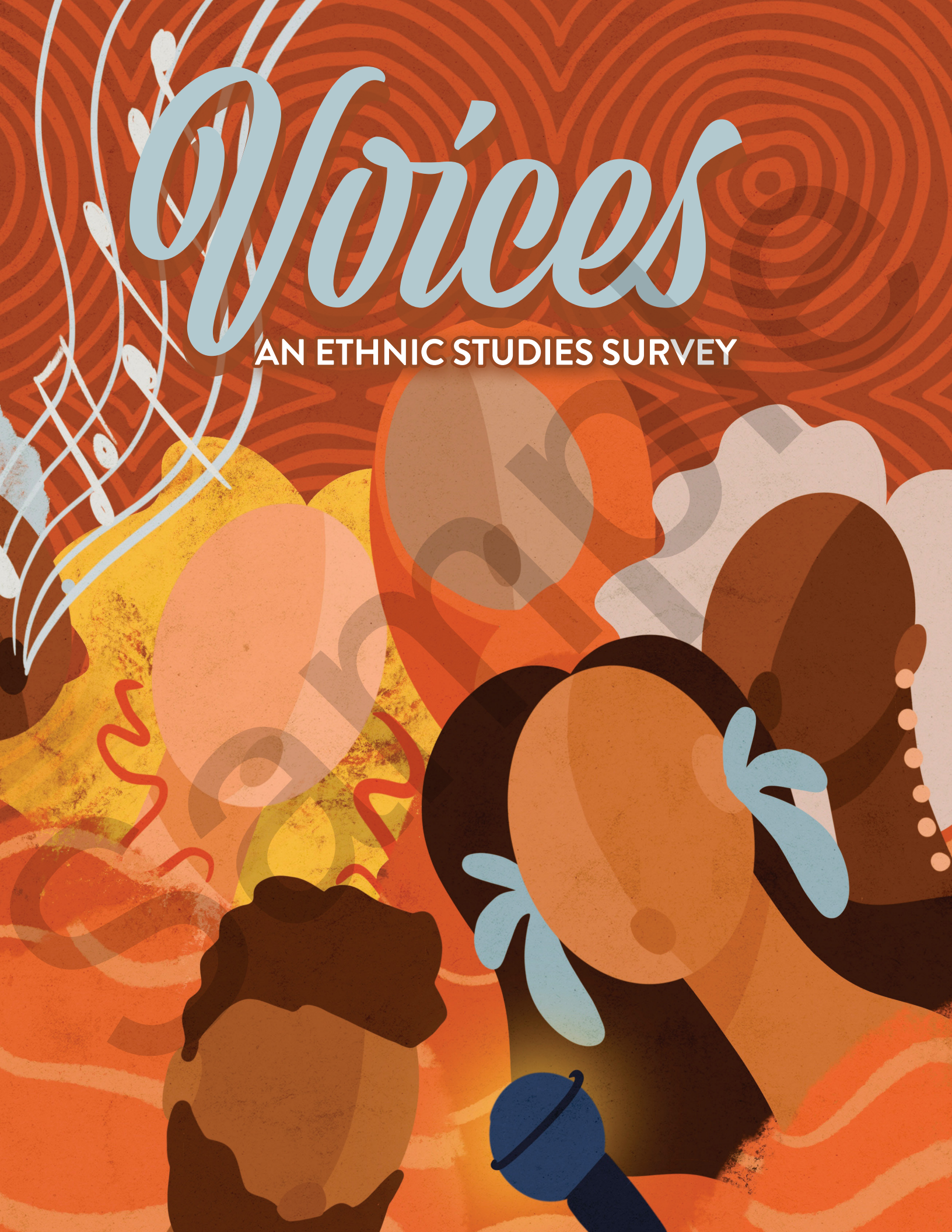


Voices

AN ETHNIC STUDIES SURVEY



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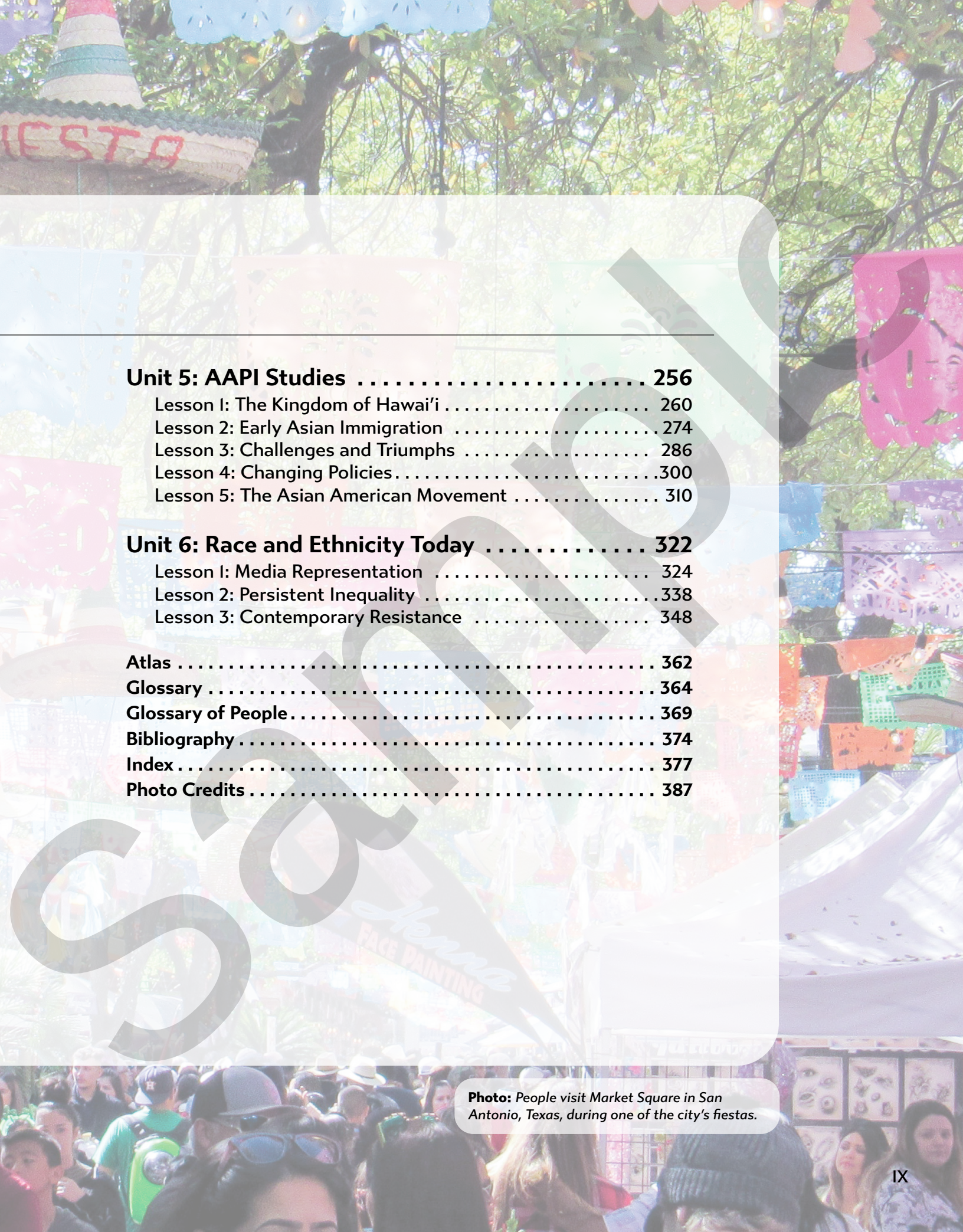
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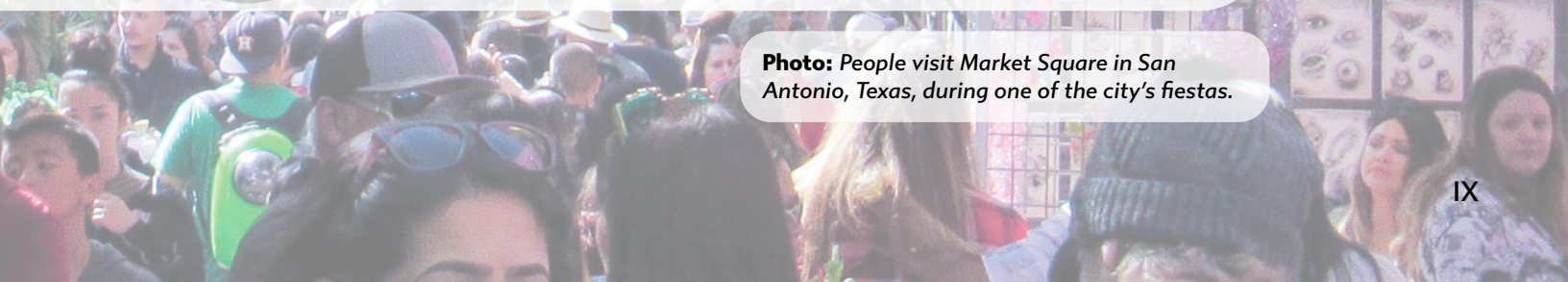
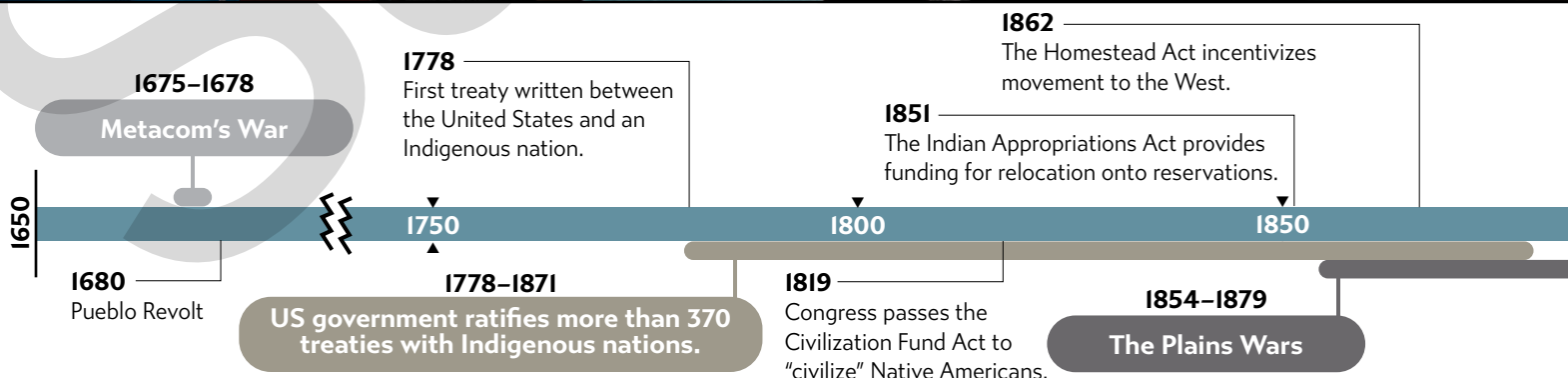


Photo: People visit Market Square in San Antonio, Texas, during one of the city's fiestas.

UNIT

2

Indigenous Studies



The Essential Question ?

How have Indigenous peoples shaped and been shaped by US history, policy, and culture?

Lesson 1

Historic Nations

Lesson 2

Colonization and Displacement

Lesson 3

Boarding Schools

Lesson 4

The Indigenous Rights Movement

Lesson 5

Contemporary Resistance

Indigenous rights activists march as part of a protest against the Dakota Keystone pipeline. Land rights and environmental issues have been key topics in the fight for Indigenous rights.



1879

The Carlisle Indian Industrial School opens in Pennsylvania.

1924

The Indian Citizenship Act grants US citizenship to Indigenous peoples born in the United States.

1978

Congress passes the Indian Child Welfare Act.

1900

1887

The Dawes Act moves to break reservations into allotments.

1950

1968

Indigenous rights activists found the American Indian Movement.

2000

2021

Representative Deb Haaland becomes the first Indigenous person to lead a cabinet agency.

2050



TURTLE ISLAND

Adapted from Basil Johnston's
Ojibway Heritage (1976)

When the Earth was young, there was an era in which a flood overtook the Earth. Only the birds and the water animals survived. At that same time, Giizhigoquay, Sky Woman, became pregnant with twins. Her first two babies were of opposite substances and destroyed one another upon their birth. After a time, she became pregnant again, and this time, her twins were of mixed substance, which would enable them to survive.

As Giizhigoquay became more and more pregnant, she grew tired, and the animals on the Earth noticed her weariness. They invited her to come down and rest on the Earth, which at that time was only water. A great turtle rose to the surface of the water to offer his back as a resting place. She left her home in the sky and came to rest on the back of the turtle. She then asked the animals to gather a bit of soil from the bottom of the

water. Gladly, all the animals began to make the attempt. The beaver was the first to plunge into the depths. He soon surfaced out of breath and without the precious soil. The fisher tried, but he too failed. Then the marten went down and came up empty handed, reporting the water was too deep. The loon tried. Although he remained out of sight for a long time, he too emerged, gasping for air.

SPOTLIGHT



The Anishinaabe

The Anishinaabe people are a cultural group of the Great Lakes region in what is now Canada and the United States. The Anishinaabe include groups such as the Ojibwe, the Odawa, and the Potawatomi peoples. From their cultural perspective, each person, as well as each community of people, is seen as having their own viewpoint on reality. Each person has their own relationship to life that is meant to be lived in their distinct, special way. This means that there can be as many versions of a story as there are storytellers. Even in the diversity of detail, the stories should keep their original spirit. Anishinaabe cultural stories are understood to carry their own spirit—described through the Anishinaabemowin word *aadizookaan*.

There are many Anishinaabe creation stories. The story told here describes the creation of Anishinaabe people and their home, Turtle Island.



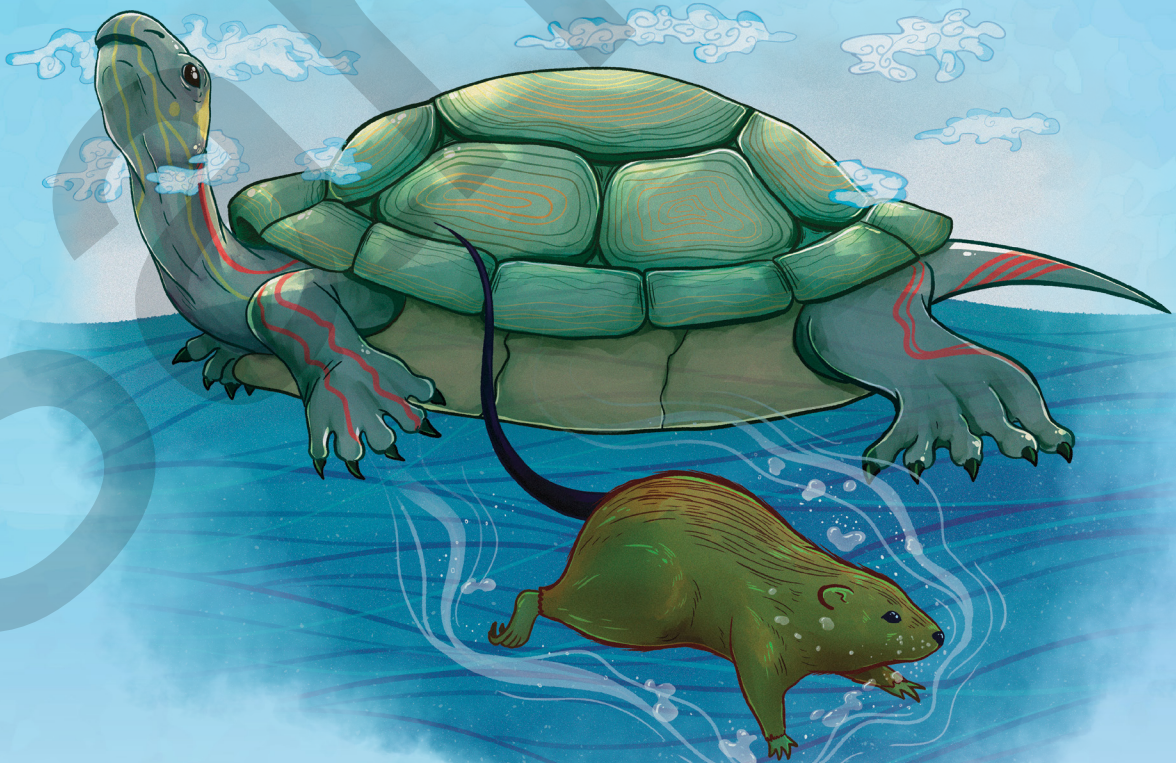
All tried to fulfill Giizhigoquay's request, but none succeeded. Finally, the least of the water creatures, the muskrat, volunteered to dive. At this announcement the other water creatures laughed, because they doubted this little creature's strength and endurance. They were strong and able, yet they had been unable to grasp the soil from the bottom of the sea. How could he, the muskrat, the most humble among them, succeed when they could not?

Nevertheless, the little muskrat volunteered to dive. Undaunted, he disappeared into the waves. The rest of the animals waited for the muskrat to emerge empty handed, as they had. Time passed. Smiles turned to worried frowns. The small hope that each had nurtured for the success of the muskrat turned into despair. When the waiting creatures had given up, the muskrat floated to the surface more dead than alive, but he clutched in his paws a small morsel of soil. Where the great had failed, the small succeeded.

As the animals cared for the brave little muskrat, Giizhigoquay gently gathered the soil from his paws and spread it over the back of the turtle, where it began to grow into land: Turtle Island. The turtle had offered his service and swam away free, where he would come to represent and carry the energy of communication and connection across different kinds of beings. This would be the land of the first Anishinaabek, the twins that would be born from Giizhigoquay.

Consider This

Creation stories are a part of "deep culture," the values and beliefs that shape the behaviors, attitudes, and relationships of a group of people. How does the Turtle Island story inform or reflect Indigenous American worldviews? What stories have impacted your understanding of the world?



Historic Nations

Comprehension Strategy

Although we often describe interacting with a text as “reading,” there are several reading styles that are appropriate for different goals.

Scanning is quickly sweeping your eyes over the text to find specific pieces of information. Scanning is most helpful if you have some knowledge of the topic and are searching for specific terms, names, locations, etc. Scanning can be helpful to:

- search for definitions or key facts during review
- identify sections of a text that are relevant to your research
- review categories, subcategories, and specifics when classifying or organizing new information



Children compare regalia at the Julyamsh Pow Wow in Post Falls, Idaho, in 2004.

The United States was not created in a vacuum.

The land now occupied by different peoples and governed by the United States is the ancestral homeland of many Indigenous nations. It is upon their land that most US schools are located. Indigenous peoples were on the land before others arrived and continue to live on the land today.

Although they are often lumped together in a single racialized group, Indigenous peoples are incredibly diverse, with hundreds of languages, ways of life, and understandings of the world. Though Native peoples may share common experiences regarding their treatment by European settlers and the US government, they come from many nations with unique histories and cultures.

Learning Goals

1. I can explain what it means to be Indigenous in what is now the United States.
2. I can identify and describe historic Indigenous groups within the cultural regions of the United States.
3. I can identify a throughline between historic Indigenous cultures and the Indigenous nations of today.

Key Terms

chieftaincy
cultural region
ethnographer
Indigeneity
race-shifting
sacred

Indigeneity

The definition of a person's or community's Indigenousness, or **Indigeneity**, is complex. Indigeneity is often associated with "firstness," a connection to the original inhabitants of a territory. The United Nations describes Indigenous peoples as "inheritors and practitioners of unique cultures and ways of relating to people and the environment" who are distinct from the dominant society in which they live.

To be Indigenous is described as a racial and ethnic term of self-identification. But it also means to belong to a community, as a citizen of an Indigenous nation. In the United States, there are over 500 federally recognized tribal groups in existence today. Hundreds more exist without federal recognition.

Indigenous peoples of the Americas have lived here since time immemorial. Although there are limited written records of Indigenous life before the arrival of Europeans, we can learn about the unique experiences of individual nations through carefully preserved oral histories, along with archaeological evidence. The best way to learn about the experiences of specific Indigenous groups is to turn to the historians of those communities themselves.

Ancient Peoples

Though there are competing theories about the peopling of the Americas, the complexity and sophistication of early American societies is well-supported. Over several millennia, the population of the Americas increased and spread across the entire Western Hemisphere. Ancient American societies grew, with some overseeing vast territories.

In Mesoamerica, the Olmec civilization (1200–400 BCE) was one of the earliest and most influential Amerindian societies. Cultural relatives of peoples such as the Maya and Nahua (Aztec), the Olmec people created urban centers with mounds thought to be used for rituals and administrative activities. They played ball games, drank chocolate, and are best known today for their colossal stone head sculptures, carved from large basalt boulders.



The Olmec people were an influential culture in the Gulf area of Mexico. They are known for their colossal head sculptures, which are thought to have depicted rulers.

Consider This

Federal recognition is a complicated topic for many Indigenous peoples. Recognition comes with benefits and protections from the US government, but some believe the recognition process is unfair.

A Note on Terminology

There are many Indigenous peoples worldwide. In this text, when we use the words "Indigenous" and "Native," we are specifically referring to the peoples with ancestral roots in North America, unless otherwise noted. Most Indigenous peoples prefer to be associated with the specific nation or tribe to which they belong. Examples might include the Oglala Lakota and the Caputa band of Southern Ute.

Many Indigenous groups have been given names by outsiders, but it is important to consider what name is used by the community itself. Some groups reject names that have been given to them by outside cultures.

When discussing Indigenous peoples on a large scale, terms that are generally considered respectful include Indigenous peoples or nations; Native peoples or nations; First Peoples; First Nations; Native Americans; and American Indians. What is considered acceptable, however, will vary by location. As always, when dealing with issues of identity, it is a good idea to ask someone how they personally identify.

The Ancestral Pueblo created highly sophisticated communities in the mesas and cliffs of what is now the US Southwest, including these cliff dwellings at Mesa Verde in Colorado.



In what is now the southwestern United States, the Ancestral Pueblo culture (700–1250 CE) developed an agricultural economy based on corn, beans, and squash, often called the “three sisters.” The Ancestral Puebloans constructed many roads and created large villages with centers for trade, ceremonies, and political activity.

The Ancestral Pueblo peoples participated in extensive trade networks. Large Ancestral Puebloan cities, such as Chaco Canyon, served as centers of learning and culture, and they drew visitors from far away. Later, Ancestral Puebloans migrated from massive sites like Chaco and Mesa Verde in favor of smaller

city-states. But the ancient sites continue to be **sacred** places for descendants of the Ancestral Pueblo people, such as the Hopi.

In the Ohio and Mississippi River Valleys to the north, a collection of societies sometimes referred to as “Mound Builders” created city-states. One state, known as Cahokia, was at its height around 1050–1250 CE.

The early civilizations of the Americas were followed by peoples who are now sometimes referred to as the historic Indigenous nations of the western hemisphere. These nations are the groups directly impacted by the arrival of Europeans. The groups continue to exist and fight for self-determination today.

The peoples who inhabited the large city-state referred to as Cahokia built large mounds. Monks Mound, shown here, is the largest earthen mound in North America.



Consider This

While many anthropologists believe that humans migrated to the Americas around 13,000 years ago or more, many Indigenous cultures contest this view. How do worldview and bias impact what we hold as “true”?

Cultural Regions

Land is central to Indigenous cultures. Today, many social scientists use cultural regions to categorize and better understand the historic Indigenous peoples of North America. A **cultural region** is a geographic area in which people share cultural traits like foods, religious beliefs, political systems, or language families.

Physical characteristics like climate, landforms, and vegetation impact the lives of those who live in a particular area. Cultural regions do not have hard borders, but they help us to better understand the people who live or lived in a particular area. By breaking areas up into regions, we can notice patterns and relationships. The many distinct cultural regions of North America including the following.

The Arctic

The Arctic region lies above the Arctic Circle. It is characterized by its cold, dry climate and its flat, treeless landscape. Though the Arctic is known for its icy desert, the region is also filled with shrubs and mosses that thrive in the tundra. The southern end of the region is covered in boreal forests of birch, poplar, and conifers. The Arctic coasts are home to many species of fish, seabirds, and marine mammals like seals, beluga, and polar bears. Other animals—such as caribou, wolves, and golden eagles—migrate to the area during specific times of the year.

Indigenous groups of the Arctic include peoples such as the Iñupiat (also known as Alaska Inuit) and the Aleut. Because of the extreme climate and minimal plant growth, Indigenous peoples of the Arctic traditionally relied mainly on large game like seals, caribou, and polar bears for food, warmth, and fuel.

Lenses



An Iñupiat family poses for photographer and **ethnographer** Edward S. Curtis in Alaska, 1929. Curtis provides us beautiful portraits but has been criticized for romanticizing Indigenous peoples. What is the danger of viewing a group through a particular lens?

Traditional foods were often eaten raw or frozen. The term *quaq* is the Iñupiaq word for frozen or raw meat or fish.

Native peoples of the Arctic are innovative, and their inventions helped people thrive in the harsh climate and terrain of the region. For example, the Inuit are credited with inventing kayaks, toboggans, snowshoes, and harpoons.

The igloo is a well-known symbol of the Arctic, and ingenious in its design. Most associated with the Inuit, igloos are usually dome-shaped structures made of snow. The snowy walls help to keep cold winds out and warm body heat in. Because they were made from readily available material and could be constructed in a few hours, smaller igloos made excellent temporary shelters for hunters. In the summer months, Inuit peoples lived in animal-skin tents called tupiqs. Other homes included structures built from whale bone, stone, sod, and driftwood.

The Northwest Coast



A totem pole stands outside Saxman Village tribal house near Ketchikan, Alaska.

Stretching from what is now Alaska to northern California, the Pacific Northwest is a lush environment with heavy rainfall, rocky coasts, rainforests, and mountain ranges. Many Indigenous groups call the Northwest Coast region home, including the Chinook, Tlingit, Haida, and Coast Salish peoples.

The historic peoples of the Pacific Northwest were generally seafaring and fishing peoples. Salmon, a main source of food, was sacred in their communities. They had extensive and prosperous trade networks. Despite speaking many languages, the peoples of this region shared similar cultures and customs, including the potlatch, a ceremonial distribution of gifts.

Surrounded by abundant forests, with redwood and giant sequoias, groups like the Tlingit built wooden homes. They also carved wooden totems and masks.

Nannookdoowah Winema "Toby" Riddle (1848–1920) was an interpreter and leader of the Modoc people in California.



California

Separated by many mountains and valleys, the historic peoples of California lived in relative isolation from one another. Native peoples of the region developed distinct cultures, with as many as 135 different languages.

With a mild temperate climate and an abundant coastline, the area was home to an estimated 300,000 Indigenous peoples. Groups included the Karok, Mojave, Pomo, Miwok, and Modoc peoples, among many others.

Acorn meal was the staple food of many Indigenous peoples of California. They also harvested nuts and root vegetables and fished along the coast and in the streams. California Native societies were often organized into large family units or clans.

The Plateau

A plateau is a high plain, and the Plateau region sits between the Rocky Mountains and the Cascade Range. These mountains trap moisture, so the Plateau region is largely dry. Many rivers cut through the region, though, and fishing was an important food source.

Indigenous peoples established many trade networks within the Plateau region. They traded with groups from both local and more distant cultures.

Groups like the Interior Salish dug pits and surrounded them with a wooden frame to create pit houses. These served as semipermanent dwellings during the winter months. An opening at the top provided ventilation and the entrance. A ladder was used to come in and out.

The Great Basin

South of the Plateau region, the Great Basin lies between the Sierra Nevada and Rockies, predominantly in present-day Nevada and Utah. The Great Basin is a challenging environment, with hot, dry summers and cold, snowy winters. Surrounded by mountains, the area receives little rainfall.

Groups such as the Shoshone, Bannock, and Ute peoples built permanent villages supporting small populations in the region. Indigenous peoples of the Great Basin followed the natural cycles of the seasons, changing locations to hunt, gather berries and pine nuts, and grow plants.

The Southwest

The Southwest is a hot, dry region. It receives little rainfall, though the mountains receive snow. Many Indigenous groups of the Southwest are known for their basket weaving. Some groups in the area were farmers, such as the Hopi, Zuni, and Yuma, descendants of the Ancestral Pueblo peoples. They tended to live in permanent settlements, with dwellings called pueblos and ceremonial centers known as kivas, which were aligned to the cardinal directions.

Other groups, including the Diné (also called Navajo) and Apache, were more migratory. They lived



in less permanent housing, such as the Diné's *hogan*, a small home made of wood and mud. A hogan's doors, which were typically covered by a blanket, faced eastward for the morning sun. These structures were environmentally friendly.

The Pueblo peoples of the Southwest typically built their home out of adobe, a mixture of straw and clay earth. Adobe was readily available and very malleable. Wooden posts helped hold up walls and allow for several stories. The clay walls of adobe homes would absorb the hot sunshine during the day, keeping the inside cool. At night, the stored heat helped warm the building.

Susie Yazzie, a Diné weaver, makes fry bread at her hogan in Arizona, 1977.

What Do YOU Think?

School and media have shaped the way many US citizens view Native peoples. What preconceived ideas have you held about Indigenous peoples in the United States?



The Grand Canyon, located in the Southwest, is considered the birthplace of the Pueblo people.

Native Horses

A dominant narrative around horses suggests that horses, brought by Spaniards into California and the Southwest, were released or escaped in North America in the 1600s. They then formed herds that were later adopted into Native cultures of the Great Plains, such as the Apache and Comanche. Horses impacted the ways that humans were able to survive and thrive in the West and the Great Plains. They transformed the ways that Native peoples were able to transport people and goods across land.

US historians and anthropologists have often claimed that horses did not exist in the Americas prior to the arrival of Europeans, but many Native scholars insist otherwise. Carefully preserved oral histories of groups such as the Nez Perce and the Ute suggest that horses lived in the Western Hemisphere and were a part of Indigenous cultures much longer than expected, and recent archaeological evidence supports this knowledge. These findings highlight how bias can shape whose stories are told and the importance of listening to marginalized voices.

CONNECT IT: Culture



Plains Indian Sign Language

In addition to many spoken languages, Indigenous nations also communicated using sign language. Plains Indian Sign Language (PISL), sometimes called “Hand Talk,” is a system of communication used by nations such as the Shoshone. It was often used for cross-cultural communication and would even go on to influence American Sign Language (ASL). Assimilation policies, such as the boarding school system, nearly wiped out PISL, but some Indigenous people are working to preserve and revitalize its use in Indigenous cultures.

The Great Plains

Stretching across a huge amount of land from Mexico up to Canada, the Great Plains have been home to many Indigenous peoples, including the Cree, the Sioux, the Arapaho, and the Kiowa peoples, among many others. As a home to so many groups, territorial disputes were common.

Much of the Plains region is covered with prairie and fertile soil. The grassy region was the main home of the American bison, also called the buffalo, and the Indigenous peoples of the area relied on the bison for food and to create clothing, shelter, and tools.

Because of their migratory lifestyles, many peoples of the Great Plains, such as the Cheyenne and the Lakota, housed themselves in tipis, with doors facing the sunrise to the east. These were cone-shaped tents covered in animal hides. The dwellings were easier to take down and set up than permanent structures. Tipis continue to be used in ceremonies within Plains nations today.

The Northeast

Located in the eastern woodlands, the Northeast region is home to rolling hills, many rivers, several mountain ranges, wetlands, deciduous forests, sandy pine barrens, and coastlines. Groups such as the Anishinaabe, Huron, Micmac, Pequot, and Wampanoag call the diverse terrain of the Northeast home. They built settlements along the region’s many lakes, rivers, and streams and along its coastline.

Several cultures of the Northeast organized their societies into a federal state known as the Haudenosaunee (Iroquois) Confederacy, a democratic union that influenced the political system of the United States. This



A birchbark dwelling at the Anishinaabe Oodena, an Ojibwe village re-creation at Grand Portage National Monument in Minnesota

confederacy consisted of six nations: the Cayuga, the Oneida, the Onondaga, the Mohawk, the Seneca, and later the Tuscarora. The Haudenosaunee peoples lived in agricultural villages, growing, storing, and distributing corn throughout their populations. Family lineages governed towns, with elders holding positions of respect and authority within the community. Towns sent representatives to the confederacy's council.

Coastal people ate shellfish such as clams, oysters, mussels, and sea snails. Shells could be made into beads called wampum, which were used for many different purposes. For example, wampum belts helped

to support oral tradition and document agreements.

A longhouse is a traditional dwelling of some Indigenous groups of the Northeast, particularly the Iroquoian-speaking peoples such as the Mohawk and the Seneca. Typically, longhouses were long, narrow buildings made of wooden poles and bark. They consisted of one room and had rectangular frames with rounded tops. Each structure would house several families within a clan. In addition to homes, longhouses could be used for ceremonies or other gatherings. They were important cultural symbols.



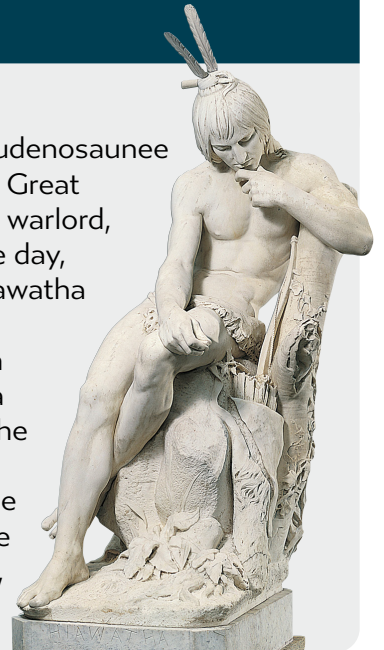
The American bison plays an important role in many Indigenous cultures of North America. Though most associated with the Great Plains, the bison roamed as far as the East Coast, encouraged by Native peoples, who had used fire to extend grasslands for bison populations and other grazing animals.

SPOTLIGHT



Hiawatha

Hiawatha was an Onondaga man, shown in sculpture to the right. Haudenosaunee tradition holds that he became the disciple of a prophet known as the Great Peacemaker. After Hiawatha's daughters were killed by the Onondaga warlord, Tadodaho, he was consumed with grief. As he walked along a lake one day, ducks flew up, revealing white shells in the water. Using the shells, Hiawatha developed a ritual to help heal a person of their grief, known as the "condolence ceremony." Hiawatha and the Great Peacemaker went on to unite the chiefs of the Oneida, Cayuga, Mohawk, and Seneca into a grand council. With the help of a woman, Jigonsaseh, Hiawatha and the Great Peacemaker confront Tadodaho. Jigonsaseh combs the snakes from Tadodaho's hair and transforms his mind. Tadodaho then joins the alliance, and the five nations form the confederacy that would become the Haudenosaunee, the world's oldest continuous democracy. Today, this peace agreement is documented in the Hiawatha Belt.





Ramses King, a basket weaver of the Mississippi Band of Choctaw Indians, weaves river cane into a basket.

CONNECT IT: Culture



Land Acknowledgment

Land acknowledgments provide opportunities for people to identify the Indigenous group(s) on whose land they are on. For example, during Deb Haaland's 2021 confirmation hearing as Secretary of the Interior in Washington, DC, she acknowledged to the crowd that they sat on the ancestral lands of the Nakotchtank (Anacostan) and Piscataway peoples. Many people appreciate these actions as steps toward awareness, but others feel it is not enough, equating it with apologizing for something without changing one's actions. What other ways can someone support the Indigenous peoples on whose lands they live?

Above: Chief Billy Redwing Tayac (Piscataway) and his son Mark at the 1999 groundbreaking for the National Museum of the American Indian.

The Southeast

Part of the Eastern Woodlands, the Southeast has a warmer climate than its northern counterpart. The Southeast is a humid, fertile region with a long growing season. Because of this, many of the Indigenous peoples within the Southeast became expert farmers. Groups like the Cherokee, Chickasaw, Choctaw, and Seminole relied on agriculture and grew crops like corn, squash, sunflowers, and tobacco. They also hunted deer and other animals.

In the Eastern Woodlands, many Indigenous cultures lived in wigwams, which are cone- or dome-shaped homes made from wood, reeds, or brush. Bark, animal skins, or grass mats could be used to keep the shelters warm and protect against the elements. Wigwams worked well as temporary structures. They could easily be taken down and reassembled for migration.

The Caribbean

Known for its humid climate and sandy beaches, the Caribbean is a diverse region with mountains, volcanoes, rainforests, and reefs. The historic peoples of the Caribbean islands, including the Taíno and other Arawak peoples and the Kalinago (Carib), were among the first Indigenous nations to encounter Europeans.

Caribbean cultures had complex, hierarchical social, political, and belief systems. Many lived in family compounds within **chieftaincies** led by a *cacique*. Caciques often inherited their positions.

Caves play a special role in Taíno spirituality and history. They were used as sites for prayer, art, and to perform rituals to see into the future. Visions could help leaders make decisions about conflict and agriculture.

Surrounded by a plentiful sea, Caribbean societies used nets, harpoons, and traps to catch fish and other marine life. They hunted small game such as birds and lizards. They also grew crops such as corn, cassava, sweet potatoes, peanuts, tomato, squash, beans, peppers, and many fruits.

Though many once believed Caribbean Indigenous cultures had been wiped out by the arrival of Europeans, new research has proved otherwise. DNA studies have revealed that large percentages of people in countries such as Puerto Rico, Cuba, and the Dominican Republic are descendants of the Taíno. Elements of Taíno culture survive, including parts of the language. These communities carry on tradition despite near annihilation.

Contemporary Issues

Native peoples are resilient. Despite facing centuries of violence and discrimination, they are still here, practicing their cultures and fighting for their lands. Throughout this unit, we will examine the many ways that Native peoples have faced oppression in the United States, as well as the many ways they have resisted that oppression.

There are millions of Indigenous Americans in the United States today. Thirteen percent of the 9.7 million people who identified as American Indian or Alaska Native (alone or in combination) on the 2020 Census live on Native reservations, according to the US Department of Health and Human Services.



This 1991 map from the National Atlas attempted to show the families of Native languages in what is now the United States.

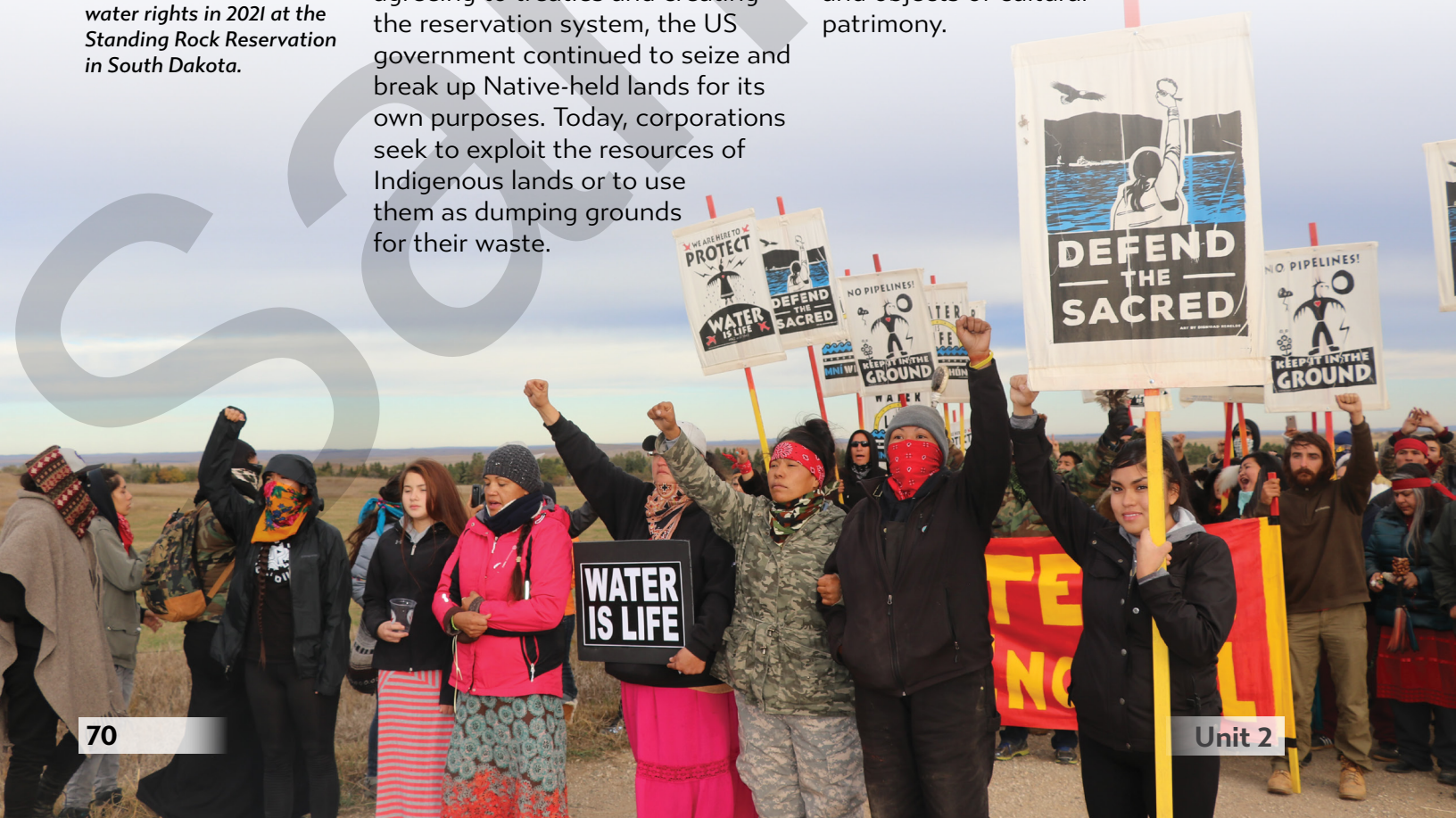
As of 2022, there are 324 federally recognized Native reservations within the United States. Yet years of discrimination has meant that Indigenous people have faced significant inequality when it comes to finding safe, affordable housing. High poverty rates and underfunding by the government have contributed to overcrowding, lack of services like heating and plumbing, and other issues on tribal lands. The National Low Income Housing Coalition has called on Congress to increase funding to address the severe housing needs faced by Native communities.

Land has long played an important role in Indigenous communities. However, policies crafted by European colonial powers and, later, the United States have specifically aimed to strip Native nations of their lands. European settlers flocked to the Americas in search of “free” land. US expansionists looked to take over the entire continent, from “sea to shining sea.” Despite agreeing to treaties and creating the reservation system, the US government continued to seize and break up Native-held lands for its own purposes. Today, corporations seek to exploit the resources of Indigenous lands or to use them as dumping grounds for their waste.

Indigenous people face higher rates of homelessness and malnutrition and have less access to health services than other groups. Consequently, they suffer from poorer health, with high levels of type 2 diabetes and cardiovascular disease, and low life expectancy. Problems like water contamination and air pollution threaten Native health as well. All of this occurs despite the US government’s legal obligation to provide health care to Native peoples.

Despite the challenges they face, Native activists work to preserve their histories and cultures in many ways. Many Native people carry on expressive and artistic traditions such as beadwork, basket weaving, dancing, painting, and sculpture. Some participate in programs to preserve and teach Native languages. Others are involved in museum efforts to repatriate eligible materials to Native nations including human remains, funerary objects, sacred objects, and objects of cultural patrimony.

Indigenous rights activists advocate for land and water rights in 2021 at the Standing Rock Reservation in South Dakota.



Who Counts?

Indigenous identity is both complex and controversial. Who gets to call themselves Indigenous? Identity can be related to both genetic ancestry and cultural heritage. Generally speaking, being “Indigenous” means having ancestral relations to the original inhabitants of an area and belonging to a sovereign Indigenous nation. However, many people of Indigenous heritage have lost connections with their culture because of colonization and oppression. Indigenous nations also include many people of mixed racial heritage, who make up the majority of the Indigenous population.

According to the US Census, the Native American population grew by 86.5 percent between 2010 and 2020. Many factors may explain this increase. For example, growing birth rates and declining mortality have contributed to it. Demographers also believe that changes in the way people are allowed to identify on the census, and increased pride for Indigenous identity, have also affected population counts. But an increase in the number of people who have little or no Indigenous ancestry but claim Indigenous identity, a process known as “**race-shifting**,” may also contribute.

Indigenous people also work with their tribal governments and local, state, and federal governments in the United States to protect their rights and interests.

Though the historic peoples of North America have a long and meaningful history, they are alive and shaping our world today. They have managed to survive and thrive, despite deliberate efforts to destroy them and their cultures. While Indigenous peoples may live in modern homes, the beliefs and traditions of their ancestors continue to shape many aspects of their lives.



Indigenous nations navigate the Native American Graves Protection and Repatriation Act (NAGPRA) processes for the repatriation of NAGPRA-eligible materials from museums and universities. Here, the Saginaw Chippewa Indian Tribe of Michigan conducts a Recommitment to the Earth ceremony for an ancestor and associated funerary objects that were returned under NAGPRA.

Lesson | Content Connections

1. How did the natural environment influence the historic Indigenous nations of North America?
2. How does the land impact these groups today?

Rhetorical Analysis

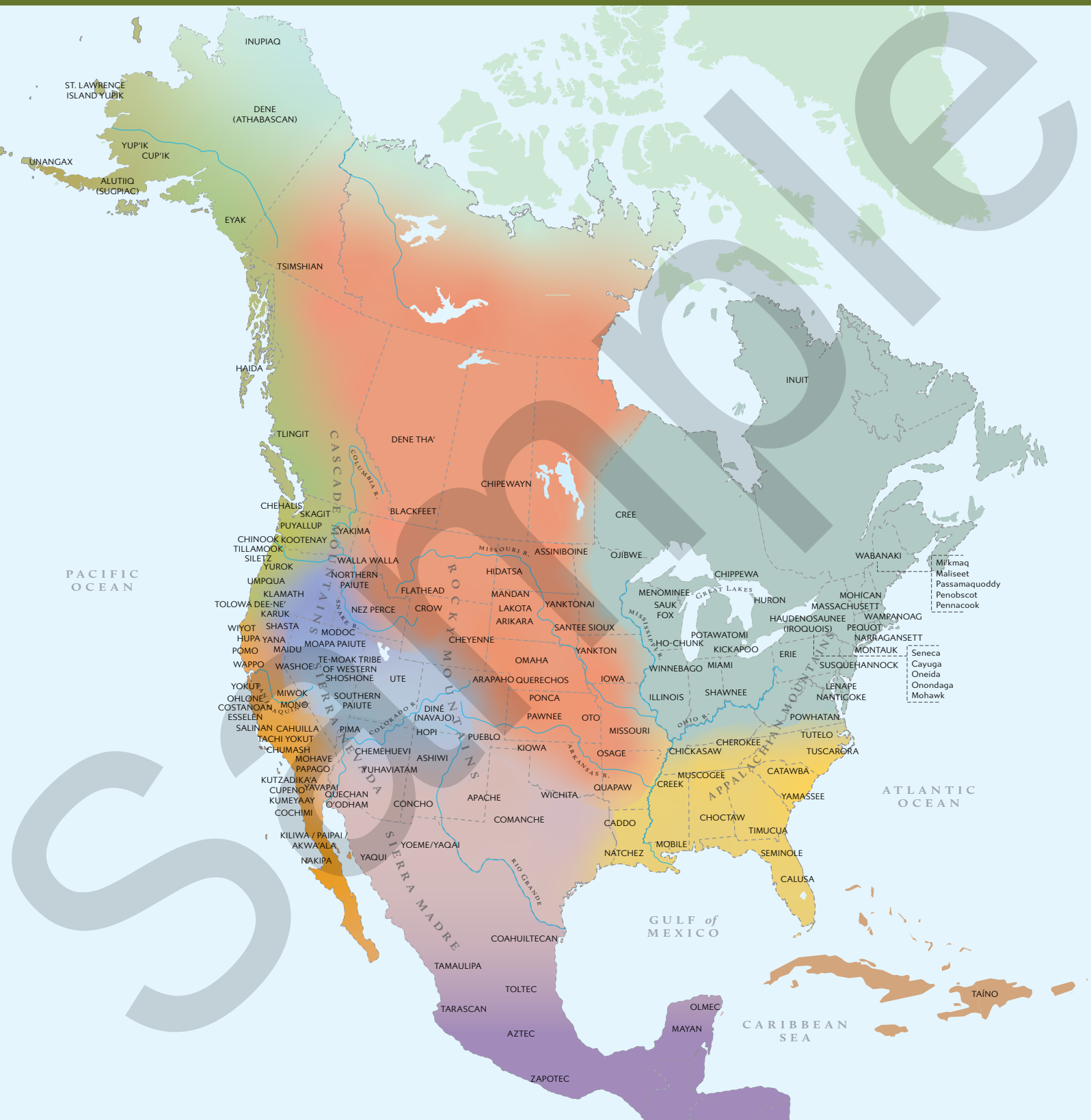
The rhetorical triangle is a tool to help speakers and writers consider how best to persuade an audience. Traditionally, it has three parts: ethos, pathos, and logos.

Logos refers to the facts and organization that appeal to an audience's sense of logic. Appeals to logic include a clear structure that incorporates facts, statistics, case studies, and other examples.

Review this lesson to find three pieces of evidence that you think could be incorporated in a speech or article to appeal to logic.



Map View | Tribes and Nations c. 1450



The physical geography and climate of the different regions of North America shaped the cultures of the historic Indigenous nations in many ways. These groups also influenced their environments to their advantage. Today, many Indigenous peoples continue to embrace traditional economies based on relationships with the environment as part of their modern lives.

Examine the map to identify some of the different major Indigenous cultural regions of North America and the historic nations found within them. Which region do you live in, and who are the Indigenous peoples sovereign to that land?

Regions	
	Great Plains: expansive prairie; home to groups such as the Arapaho, Cheyenne, and Sioux
	California/Far West: temperate coastal region; home to groups such as the Miwok, Salinan, and Hupa
	Southeast: humid, fertile region; home to groups such as the Cherokee, Choctaw, and Seminole
	Northeast: forested region with many hills and rivers; home to groups such as the Haudenosaunee and Lenape
	Pacific Northwest: mild, rainy coastal region; home to groups such as the Tlingit, Skagit, and Chinook
	Great Basin: region surrounded by mountains; home to groups such as the Paiute and Ute
	Plateau: elevated plain; home to groups such as the Nez Perce and the Yakima
	Southwest: rocky desert; home to groups such as the Hopi, Apache, and Diné
	Caribbean: warm, tropical region; home to groups such as the Taíno
	Arctic: flat, icy tundra; home to groups such as the Inuit and Inupiaq
	Mesoamerica: diverse region with plains, tropical rainforests, mountains, and deserts; home to groups such as the Maya and Zapotec

Consider This

Investigate the history of the historic Indigenous nations in your county or region. What aspects of local Indigenous culture have changed over time? What aspects have remained the same?

Voices

AN ETHNIC STUDIES SURVEY

TEACHER GUIDE

Unit Overview & Planning Guide

The overview and planning guide is your primary tool to determine what content to teach and when. The overview will show you the standards alignment within the unit to help you determine where you need to spend the bulk of your time. The planning guide offers a snapshot of each activity, and it includes the approximate time the activity should take so that you can plan shorter and longer lessons as appropriate to your classroom needs.

Note: It is not necessary to teach every activity in every unit. Each standard is covered in a variety of activities, so you may pick and choose what you and your students are most interested in and still meet each target.

A wide variety of activity types anchored in student-facing content

Fully customizable to fit the time, interests, and needs of your classroom. While each activity includes an approximate time frame, we know that each class moves at a different pace. Activities are adaptable and generally offer a variety of options that may shorten or lengthen the time you spend. The times listed are an approximation of how long it may take an average class, with diverse learners, to complete the activity.

Thorough standards-based alignment throughout each unit and activity

There are seven primary symbols used in the Teacher Guide:



Project-Based: activities featuring learning skills that take information from the text and apply it to hands-on exercises



Discussion/Debate: activities that promote speaking and listening skills, as well as forming and supporting opinions



Cross-Curricular: projects or activities that promote analysis through the lens of different disciplines (e.g., art, reading, math)



ELL Integration: activities include specific opportunities to support ELL students



Differentiation: activities include opportunities to differentiate your instruction for both advanced and approaching-level students



Remote Essentials: activities that are designed to be adaptable for blended or remote learning classrooms



Evaluate/Rubric: indicates that the activity requires a rubric and/or evaluation to assess student work and evidence that the student has met the Success Criteria

Activity	Standards & Indicators	Description	Page	Curriculum Components	Time
In View	D2.Civ.19-2, D2.Civ.49-2, D2.His.3-2, D2.His.4-2, D2.His.5-2, D2.His.6-2, D2.His.7-2, D2.His.8-2, D2.His.9-2, D2.His.10-2, D2.His.11-2, D2.His.12-2, D2.His.13-2, D2.His.14-2, D2.His.15-2, D2.His.16-2, D2.His.17-2, D2.His.18-2, D2.His.19-2, D2.His.20-2, D2.His.21-2, D2.His.22-2, D2.His.23-2, D2.His.24-2, D2.His.25-2, D2.His.26-2, D2.His.27-2, D2.His.28-2, D2.His.29-2, D2.His.30-2, D2.His.31-2, D2.His.32-2, D2.His.33-2, D2.His.34-2, D2.His.35-2, D2.His.36-2, D2.His.37-2, D2.His.38-2, D2.His.39-2, D2.His.40-2, D2.His.41-2, D2.His.42-2, D2.His.43-2, D2.His.44-2, D2.His.45-2, D2.His.46-2, D2.His.47-2, D2.His.48-2, D2.His.49-2, D2.His.50-2, D2.His.51-2, D2.His.52-2, D2.His.53-2, D2.His.54-2, D2.His.55-2, D2.His.56-2, D2.His.57-2, D2.His.58-2, D2.His.59-2, D2.His.60-2, D2.His.61-2, D2.His.62-2, D2.His.63-2, D2.His.64-2, D2.His.65-2, D2.His.66-2, D2.His.67-2, D2.His.68-2, D2.His.69-2, D2.His.70-2, D2.His.71-2, D2.His.72-2, D2.His.73-2, D2.His.74-2, D2.His.75-2, D2.His.76-2, D2.His.77-2, D2.His.78-2, D2.His.79-2, D2.His.80-2, D2.His.81-2, D2.His.82-2, D2.His.83-2, D2.His.84-2, D2.His.85-2, D2.His.86-2, D2.His.87-2, D2.His.88-2, D2.His.89-2, D2.His.90-2, D2.His.91-2, D2.His.92-2, D2.His.93-2, D2.His.94-2, D2.His.95-2, D2.His.96-2, D2.His.97-2, D2.His.98-2, D2.His.99-2, D2.His.100-2	Introduce the Essential Question and explore the opening image.	2		25 Minutes
Literary Luminaries	D2.Civ.19-2, D2.Civ.49-2, D2.His.3-2, D2.His.4-2, D2.His.5-2, D2.His.6-2, D2.His.7-2, D2.His.8-2, D2.His.9-2, D2.His.10-2, D2.His.11-2, D2.His.12-2, D2.His.13-2, D2.His.14-2, D2.His.15-2, D2.His.16-2, D2.His.17-2, D2.His.18-2, D2.His.19-2, D2.His.20-2, D2.His.21-2, D2.His.22-2, D2.His.23-2, D2.His.24-2, D2.His.25-2, D2.His.26-2, D2.His.27-2, D2.His.28-2, D2.His.29-2, D2.His.30-2, D2.His.31-2, D2.His.32-2, D2.His.33-2, D2.His.34-2, D2.His.35-2, D2.His.36-2, D2.His.37-2, D2.His.38-2, D2.His.39-2, D2.His.40-2, D2.His.41-2, D2.His.42-2, D2.His.43-2, D2.His.44-2, D2.His.45-2, D2.His.46-2, D2.His.47-2, D2.His.48-2, D2.His.49-2, D2.His.50-2, D2.His.51-2, D2.His.52-2, D2.His.53-2, D2.His.54-2, D2.His.55-2, D2.His.56-2, D2.His.57-2, D2.His.58-2, D2.His.59-2, D2.His.60-2, D2.His.61-2, D2.His.62-2, D2.His.63-2, D2.His.64-2, D2.His.65-2, D2.His.66-2, D2.His.67-2, D2.His.68-2, D2.His.69-2, D2.His.70-2, D2.His.71-2, D2.His.72-2, D2.His.73-2, D2.His.74-2, D2.His.75-2, D2.His.76-2, D2.His.77-2, D2.His.78-2, D2.His.79-2, D2.His.80-2, D2.His.81-2, D2.His.82-2, D2.His.83-2, D2.His.84-2, D2.His.85-2, D2.His.86-2, D2.His.87-2, D2.His.88-2, D2.His.89-2, D2.His.90-2, D2.His.91-2, D2.His.92-2, D2.His.93-2, D2.His.94-2, D2.His.95-2, D2.His.96-2, D2.His.97-2, D2.His.98-2, D2.His.99-2, D2.His.100-2	Exploring Race: Analyze a collection of primary sources exploring race in the United States.	16	 	25 Minutes
Art Analysis	D2.Art.19-2, D2.Art.49-2, D2.His.3-2, D2.His.4-2, D2.His.5-2, D2.His.6-2, D2.His.7-2, D2.His.8-2, D2.His.9-2, D2.His.10-2, D2.His.11-2, D2.His.12-2, D2.His.13-2, D2.His.14-2, D2.His.15-2, D2.His.16-2, D2.His.17-2, D2.His.18-2, D2.His.19-2, D2.His.20-2, D2.His.21-2, D2.His.22-2, D2.His.23-2, D2.His.24-2, D2.His.25-2, D2.His.26-2, D2.His.27-2, D2.His.28-2, D2.His.29-2, D2.His.30-2, D2.His.31-2, D2.His.32-2, D2.His.33-2, D2.His.34-2, D2.His.35-2, D2.His.36-2, D2.His.37-2, D2.His.38-2, D2.His.39-2, D2.His.40-2, D2.His.41-2, D2.His.42-2, D2.His.43-2, D2.His.44-2, D2.His.45-2, D2.His.46-2, D2.His.47-2, D2.His.48-2, D2.His.49-2, D2.His.50-2, D2.His.51-2, D2.His.52-2, D2.His.53-2, D2.His.54-2, D2.His.55-2, D2.His.56-2, D2.His.57-2, D2.His.58-2, D2.His.59-2, D2.His.60-2, D2.His.61-2, D2.His.62-2, D2.His.63-2, D2.His.64-2, D2.His.65-2, D2.His.66-2, D2.His.67-2, D2.His.68-2, D2.His.69-2, D2.His.70-2, D2.His.71-2, D2.His.72-2, D2.His.73-2, D2.His.74-2, D2.His.75-2, D2.His.76-2, D2.His.77-2, D2.His.78-2, D2.His.79-2, D2.His.80-2, D2.His.81-2, D2.His.82-2, D2.His.83-2, D2.His.84-2, D2.His.85-2, D2.His.86-2, D2.His.87-2, D2.His.88-2, D2.His.89-2, D2.His.90-2, D2.His.91-2, D2.His.92-2, D2.His.93-2, D2.His.94-2, D2.His.95-2, D2.His.96-2, D2.His.97-2, D2.His.98-2, D2.His.99-2, D2.His.100-2	Glenn Ligon: Explore the art of Glenn Ligon and consider how people with marginalized identities have been depicted in art.	28	 	45 Minutes
Into the Archives	D2.His.19-2, D2.His.49-2, D2.His.5-2, D2.His.6-2, D2.His.7-2, D2.His.8-2, D2.His.9-2, D2.His.10-2, D2.His.11-2, D2.His.12-2, D2.His.13-2, D2.His.14-2, D2.His.15-2, D2.His.16-2, D2.His.17-2, D2.His.18-2, D2.His.19-2, D2.His.20-2, D2.His.21-2, D2.His.22-2, D2.His.23-2, D2.His.24-2, D2.His.25-2, D2.His.26-2, D2.His.27-2, D2.His.28-2, D2.His.29-2, D2.His.30-2, D2.His.31-2, D2.His.32-2, D2.His.33-2, D2.His.34-2, D2.His.35-2, D2.His.36-2, D2.His.37-2, D2.His.38-2, D2.His.39-2, D2.His.40-2, D2.His.41-2, D2.His.42-2, D2.His.43-2, D2.His.44-2, D2.His.45-2, D2.His.46-2, D2.His.47-2, D2.His.48-2, D2.His.49-2, D2.His.50-2, D2.His.51-2, D2.His.52-2, D2.His.53-2, D2.His.54-2, D2.His.55-2, D2.His.56-2, D2.His.57-2, D2.His.58-2, D2.His.59-2, D2.His.60-2, D2.His.61-2, D2.His.62-2, D2.His.63-2, D2.His.64-2, D2.His.65-2, D2.His.66-2, D2.His.67-2, D2.His.68-2, D2.His.69-2, D2.His.70-2, D2.His.71-2, D2.His.72-2, D2.His.73-2, D2.His.74-2, D2.His.75-2, D2.His.76-2, D2.His.77-2, D2.His.78-2, D2.His.79-2, D2.His.80-2, D2.His.81-2, D2.His.82-2, D2.His.83-2, D2.His.84-2, D2.His.85-2, D2.His.86-2, D2.His.87-2, D2.His.88-2, D2.His.89-2, D2.His.90-2, D2.His.91-2, D2.His.92-2, D2.His.93-2, D2.His.94-2, D2.His.95-2, D2.His.96-2, D2.His.97-2, D2.His.98-2, D2.His.99-2, D2.His.100-2	Forms of Protest: Analyze different forms of protest based on primary sources.	36		35 Minutes
Map View	D2.Geo.19-2, D2.Geo.49-2, D2.His.3-2, D2.His.4-2, D2.His.5-2, D2.His.6-2, D2.His.7-2, D2.His.8-2, D2.His.9-2, D2.His.10-2, D2.His.11-2, D2.His.12-2, D2.His.13-2, D2.His.14-2, D2.His.15-2, D2.His.16-2, D2.His.17-2, D2.His.18-2, D2.His.19-2, D2.His.20-2, D2.His.21-2, D2.His.22-2, D2.His.23-2, D2.His.24-2, D2.His.25-2, D2.His.26-2, D2.His.27-2, D2.His.28-2, D2.His.29-2, D2.His.30-2, D2.His.31-2, D2.His.32-2, D2.His.33-2, D2.His.34-2, D2.His.35-2, D2.His.36-2, D2.His.37-2, D2.His.38-2, D2.His.39-2, D2.His.40-2, D2.His.41-2, D2.His.42-2, D2.His.43-2, D2.His.44-2, D2.His.45-2, D2.His.46-2, D2.His.47-2, D2.His.48-2, D2.His.49-2, D2.His.50-2, D2.His.51-2, D2.His.52-2, D2.His.53-2, D2.His.54-2, D2.His.55-2, D2.His.56-2, D2.His.57-2, D2.His.58-2, D2.His.59-2, D2.His.60-2, D2.His.61-2, D2.His.62-2, D2.His.63-2, D2.His.64-2, D2.His.65-2, D2.His.66-2, D2.His.67-2, D2.His.68-2, D2.His.69-2, D2.His.70-2, D2.His.71-2, D2.His.72-2, D2.His.73-2, D2.His.74-2, D2.His.75-2, D2.His.76-2, D2.His.77-2, D2.His.78-2, D2.His.79-2, D2.His.80-2, D2.His.81-2, D2.His.82-2, D2.His.83-2, D2.His.84-2, D2.His.85-2, D2.His.86-2, D2.His.87-2, D2.His.88-2, D2.His.89-2, D2.His.90-2, D2.His.91-2, D2.His.92-2, D2.His.93-2, D2.His.94-2, D2.His.95-2, D2.His.96-2, D2.His.97-2, D2.His.98-2, D2.His.99-2, D2.His.100-2	Teaching Bans: Research one of the states where lawmakers have attempted to restrict education related to race.	52	 	35 Minutes
In Focus	D2.Civ.19-2, D2.Civ.49-2, D2.His.3-2, D2.His.4-2, D2.His.5-2, D2.His.6-2, D2.His.7-2, D2.His.8-2, D2.His.9-2, D2.His.10-2, D2.His.11-2, D2.His.12-2, D2.His.13-2, D2.His.14-2, D2.His.15-2, D2.His.16-2, D2.His.17-2, D2.His.18-2, D2.His.19-2, D2.His.20-2, D2.His.21-2, D2.His.22-2, D2.His.23-2, D2.His.24-2, D2.His.25-2, D2.His.26-2, D2.His.27-2, D2.His.28-2, D2.His.29-2, D2.His.30-2, D2.His.31-2, D2.His.32-2, D2.His.33-2, D2.His.34-2, D2.His.35-2, D2.His.36-2, D2.His.37-2, D2.His.38-2, D2.His.39-2, D2.His.40-2, D2.His.41-2, D2.His.42-2, D2.His.43-2, D2.His.44-2, D2.His.45-2, D2.His.46-2, D2.His.47-2, D2.His.48-2, D2.His.49-2, D2.His.50-2, D2.His.51-2, D2.His.52-2, D2.His.53-2, D2.His.54-2, D2.His.55-2, D2.His.56-2, D2.His.57-2, D2.His.58-2, D2.His.59-2, D2.His.60-2, D2.His.61-2, D2.His.62-2, D2.His.63-2, D2.His.64-2, D2.His.65-2, D2.His.66-2, D2.His.67-2, D2.His.68-2, D2.His.69-2, D2.His.70-2, D2.His.71-2, D2.His.72-2, D2.His.73-2, D2.His.74-2, D2.His.75-2, D2.His.76-2, D2.His.77-2, D2.His.78-2, D2.His.79-2, D2.His.80-2, D2.His.81-2, D2.His.82-2, D2.His.83-2, D2.His.84-2, D2.His.85-2, D2.His.86-2, D2.His.87-2, D2.His.88-2, D2.His.89-2, D2.His.90-2, D2.His.91-2, D2.His.92-2, D2.His.93-2, D2.His.94-2, D2.His.95-2, D2.His.96-2, D2.His.97-2, D2.His.98-2, D2.His.99-2, D2.His.100-2	Unpack Current Events and Conversations: Research a current event or conversation in which race and ethnicity play a central role.	54	 	60 Minutes
Show What You Know	D2.Civ.19-2, D2.Civ.49-2, D2.His.3-2, D2.His.4-2, D2.His.5-2, D2.His.6-2, D2.His.7-2, D2.His.8-2, D2.His.9-2, D2.His.10-2, D2.His.11-2, D2.His.12-2, D2.His.13-2, D2.His.14-2, D2.His.15-2, D2.His.16-2, D2.His.17-2, D2.His.18-2, D2.His.19-2, D2.His.20-2, D2.His.21-2, D2.His.22-2, D2.His.23-2, D2.His.24-2, D2.His.25-2, D2.His.26-2, D2.His.27-2, D2.His.28-2, D2.His.29-2, D2.His.30-2, D2.His.31-2, D2.His.32-2, D2.His.33-2, D2.His.34-2, D2.His.35-2, D2.His.36-2, D2.His.37-2, D2.His.38-2, D2.His.39-2, D2.His.40-2, D2.His.41-2, D2.His.42-2, D2.His.43-2, D2.His.44-2, D2.His.45-2, D2.His.46-2, D2.His.47-2, D2.His.48-2, D2.His.49-2, D2.His.50-2, D2.His.51-2, D2.His.52-2, D2.His.53-2, D2.His.54-2, D2.His.55-2, D2.His.56-2, D2.His.57-2, D2.His.58-2, D2.His.59-2, D2.His.60-2, D2.His.61-2, D2.His.62-2, D2.His.63-2, D2.His.64-2, D2.His.65-2, D2.His.66-2, D2.His.67-2, D2.His.68-2, D2.His.69-2, D2.His.70-2, D2.His.71-2, D2.His.72-2, D2.His.73-2, D2.His.74-2, D2.His.75-2, D2.His.76-2, D2.His.77-2, D2.His.78-2, D2.His.79-2, D2.His.80-2, D2.His.81-2, D2.His.82-2, D2.His.83-2, D2.His.84-2, D2.His.85-2, D2.His.86-2, D2.His.87-2, D2.His.88-2, D2.His.89-2, D2.His.90-2, D2.His.91-2, D2.His.92-2, D2.His.93-2, D2.His.94-2, D2.His.95-2, D2.His.96-2, D2.His.97-2, D2.His.98-2, D2.His.99-2, D2.His.100-2	Complete scaffolded projects to demonstrate mastery of Skill Objectives and Content Objectives .	55	 	60 Minutes
In Review	D2.Civ.19-2, D2.Civ.49-2, D2.His.3-2, D2.His.4-2, D2.His.5-2, D2.His.6-2, D2.His.7-2, D2.His.8-2, D2.His.9-2, D2.His.10-2, D2.His.11-2, D2.His.12-2, D2.His.13-2, D2.His.14-2, D2.His.15-2, D2.His.16-2, D2.His.17-2, D2.His.18-2, D2.His.19-2, D2.His.20-2, D2.His.21-2, D2.His.22-2, D2.His.23-2, D2.His.24-2, D2.His.25-2, D2.His.26-2, D2.His.27-2, D2.His.28-2, D2.His.29-2, D2.His.30-2, D2.His.31-2, D2.His.32-2, D2.His.33-2, D2.His.34-2, D2.His.35-2, D2.His.36-2, D2.His.37-2, D2.His.38-2, D2.His.39-2, D2.His.40-2, D2.His.41-2, D2.His.42-2, D2.His.43-2, D2.His.44-2, D2.His.45-2, D2.His.46-2, D2.His.47-2, D2.His.48-2, D2.His.49-2, D2.His.50-2, D2.His.51-2, D2.His.52-2, D2.His.53-2, D2.His.54-2, D2.His.55-2, D2.His.56-2, D2.His.57-2, D2.His.58-2, D2.His.59-2, D2.His.60-2, D2.His.61-2, D2.His.62-2, D2.His.63-2, D2.His.64-2, D2.His.65-2, D2.His.66-2, D2.His.67-2, D2.His.68-2, D2.His.69-2, D2.His.70-2, D2.His.71-2, D2.His.72-2, D2.His.73-2, D2.His.74-2, D2.His.75-2, D2.His.76-2, D2.His.77-2, D2.His.78-2, D2.His.79-2, D2.His.80-2, D2.His.81-2, D2.His.82-2, D2.His.83-2, D2.His.84-2, D2.His.85-2, D2.His.86-2, D2.His.87-2, D2.His.88-2, D2.His.89-2, D2.His.90-2, D2.His.91-2, D2.His.92-2, D2.His.93-2, D2.His.94-2, D2.His.95-2, D2.His.96-2, D2.His.97-2, D2.His.98-2, D2.His.99-2, D2.His.100-2	Check for understanding through a summative assessment, reflection, and by answering the Essential Question . * Note: In Review is found in the Unit Assessments .	UA 3	 	45 Minutes
	D2.Civ.19-2, D2.Civ.49-2, D2.His.3-2, D2.His.4-2, D2.His.5-2, D2.His.6-2, D2.His.7-2, D2.His.8-2, D2.His.9-2, D2.His.10-2, D2.His.11-2, D2.His.12-2, D2.His.13-2, D2.His.14-2, D2.His.15-2, D2.His.16-2, D2.His.17-2, D2.His.18-2, D2.His.19-2, D2.His.20-2, D2.His.21-2, D2.His.22-2, D2.His.23-2, D2.His.24-2, D2.His.25-2, D2.His.26-2, D2.His.27-2, D2.His.28-2, D2.His.29-2, D2.His.30-2, D2.His.31-2, D2.His.32-2, D2.His.33-2, D2.His.34-2, D2.His.35-2, D2.His.36-2, D2.His.37-2, D2.His.38-2, D2.His.39-2, D2.His.40-2, D2.His.41-2, D2.His.42-2, D2.His.43-2, D2.His.44-2, D2.His.45-2, D2.His.46-2, D2.His.47-2, D2.His.48-2, D2.His.49-2, D2.His.50-2, D2.His.51-2, D2.His.52-2, D2.His.53-2, D2.His.54-2, D2.His.55-2, D2.His.56-2, D2.His.57-2, D2.His.58-2, D2.His.59-2, D2.His.60-2, D2.His.61-2, D2.His.62-2, D2.His.63-2, D2.His.64-2, D2.His.65-2, D2.His.66-2, D2.His.67-2, D2.His.68-2, D2.His.69-2, D2.His.70-2, D2.His.71-2, D2.His.72-2, D2.His.73-2, D2.His.74-2, D2.His.75-2, D2.His.76-2, D2.His.77-2, D2.His.78-2, D2.His.79-2, D2.His.80-2, D2.His.81-2, D2.His.82-2, D2.His.83-2, D2.His.84-2, D2.His.85-2, D2.His.86-2, D2.His.87-2, D2.His.88-2, D2.His.89-2, D2.His.90-2, D2.His.91-2, D2.His.92-2, D2.His.93-2, D2.His.94-2, D2.His.95-2, D2.His.96-2, D2.His.97-2, D2.His.98-2, D2.His.99-2, D2.His.100-2				

Voices | Teacher Guide

IB

Teacher Tip



The **Teacher Tools** section includes an assortment of customizable and reusable activity worksheets. Use your favorites to extend or support any activity!

Suggestions on teaching strategies, ELL differentiation, remote learning tips, and great educator resources are available to take the guesswork out of your practice.

Unit Features

Teacher Resources

The Teacher Resources include the **Teacher Guide**, **Unit Assessments**, and **Teacher Tools**.

- The **Teacher Guide** features standards-aligned activities and instruction wrapped around **Student Edition** pages. A range of activities promote higher level thinking for all students.
- The **Unit Assessments** contain a catalog of assessment questions for each unit and lesson, including traditional multiple-choice as well as document-based and free-response questions. Accommodated assessments are available for each unit, and all materials are organized by DOK level and pegged to standards.
- The **Teacher Tools** features an assortment of maps, graphic organizers, rubrics, extensions, and games. Some activities in the **Teacher Guide** will direct you to specific resources in **Teacher Tools**, but we encourage you to use them as you see fit to customize your curriculum to the needs of your class.

In View

In View is designed to kindle prior knowledge and ignite curiosity. Each unit utilizes backwards design, starting with an Essential Question, and the images on each unit make exceptional conversation points.

Into the Archives

This feature directs students to analyze primary sources. These range from maps and letters to artifacts. These activities prompt students to move beyond surface-level questions and think critically about what they are studying as well as the overall theme of the unit.

Art Analysis

Art Analysis features a piece of visual art for the students to study and interpret. This activity increases visual literacy skills as well as introduces students to powerful thematic imagery that correlates directly to the overall theme explored in the unit.

Literary Luminaries

Literary Luminaries introduces students to a thematically curated collection of writing with prompts and activities that are scaffolded to help students learn and improve writing techniques as they explore each unit's theme. Every prompt asks for something different so students can be creative in finding new ways to build upon writing skills and answer the Essential Question.

Map View

Map View uses a geography focus to dive deeper into the theme of each unit. These activities allow students to explore geographical primary sources within the context or lens of a particular focus. Students will encounter physical maps, political maps, population maps, and more that prompt them to explore data and draw conclusions.

In Focus

In Focus combines the concepts and content students have explored throughout the unit with skills emphasized in various activities to produce a larger project. This feature allows students to engage with thematic concepts through analysis and research, as well as forming fact-based opinions, defending a position, and interpreting different perspectives.

Show What You Know

This unit review activity combines the concepts and content students have read about throughout the Student Edition with the scaffolding and skills provided by the Method for Mastery and Content Connection features. Show What You Know allows students to use writing, literacy, and rhetorical analysis skills developed throughout the unit in real-world applications.

In Review

In Review is a multilayered summative and self-assessment to check student understanding of concepts and skills. These assessments are a tool to gauge comprehension of the unit as a whole as well as the ability to synthesize learning by answering the Essential Question. In Review also offers the opportunity to prepare for college-level exams by applying historical reasoning skills and developing answers to document-based and free-response questions.

Lesson Features

Method for Mastery

Each lesson includes Skills Objectives, Content Objectives, and Key Terms. By phrasing Learning Goals in “I can...” language, students take ownership of their learning and achievement. All objectives are anchored in the Essential Question. The Key Terms enable students to increase academic and domain-specific vocabulary.

Comprehension Strategy

Lessons include specific strategies to increase student reading aptitude. Strategies include standalone activities but are scaffolded to a unit strategy as well as into other activities throughout lessons and units.

In Context

In Context activities prompt students to annotate, respond to, and interact with the text to promote understanding and retention. These activities also allow students to improve their skills in note-taking and recognize evidence, counterclaims, main ideas, literary and rhetorical devices, fallacies, and more.

In Practice

In Practice goes into depth about important topics that are more succinct in the Student Edition by promoting kinesthetic and project-based learning. These activities allow students to not just study history but to connect to it and experience it as well.

Skills Study

Skills Study emphasizes skills historians use to understand and interpret history. These skills include making comparisons, employing periodization and chronology, exploring context, analyzing continuity and change, examining causation, and evaluating evidence.

Tech Talk

An important component of a curriculum that aims to teach students the skills they need to be successful both in school and in the world is the integration of technology. The Tech Talk activities allow students to utilize a range of resources and create a variety of products. These activities are adaptable for time and breadth, as well as availability of resources.

Connect It

Social studies is more than just teaching history. It provides students with the knowledge, intellectual processes, and dispositions required to be active and engaged participants in public life. This feature is designed to connect history to other social studies disciplines. Lessons include connections to economics, people and cultures, geography, politics, and civics.

What Do YOU Think?

This feature is anchored in content that encourages students to develop and share their opinions. The questions encourage students to delve deeper into subjects, while allowing you the flexibility to gauge student understanding and extend learning.

Consider This

Consider This features present the reader with critical-thinking questions that take them beyond the text and toward higher-order understanding and analysis. These features function as integral parts of an inquiry-based curriculum and are designed to promote the analysis of perspectives and draw conclusions.

SPOTLIGHT

Spotlights highlight and provide information about a variety of important contributors, concepts, places, and events that have played a role in shaping the nation's unique history. These activities range in type, including hands-on, discussion, writing, research, technology-based, key idea review, and community engagement.

Content Connections

Formative assessments in each lesson allow students to check their understanding of concepts and content. Each Content Connection includes a scaffolded focus to support development of rhetorical analysis and writing skills to help students answer the Essential Question.

ELL Adaptations

We encourage you to accommodate your students in any way that makes sense for your classroom and their needs. Activities and resources are designed to be inclusive and adaptable to students of varying language levels. Utilize the options to offer an equally rich and engaging learning experience to all of your students. There may be ELL activities that make sense for you to use in other areas of your curriculum, or even with your entire class.

Differentiation

Differentiation increases and decreases complexity to meet the needs of students. Guidance is provided to support instruction by including appropriate alternatives and supports for students who are approaching targeted expectations, and additional activity prompts that are designed to engage students with high interest or who have advanced beyond performance expectations.

Extra! Extra!

These are opportunities to extend learning, engage students through another lens, or deepen understanding through additional critical thinking.

Unit 2: Indigenous Studies

Essential Question: How have Indigenous peoples shaped and been shaped by US history, policy, and culture?

STUDENT OUTCOME: Students will be able to explain how Indigenous people have shaped and been shaped by US history, policy, and culture.

Recommended Novels and Additional Resources

Fiction	Description/Connection	Grade Level
<i>Hearts Unbroken</i> by Cynthia Leitich Smith	This novel follows Indigenous teen Louise Wolfe as she faces discrimination, pursues her ambitions, and possibly finds romance during her senior year of high school.	9–12
<i>Son of a Trickster</i> by Eden Robinson	The first installment of the Trickster trilogy, <i>Son of a Trickster</i> blends the reality of a First Nations teen coping with an unstable family, a magical take on Indigenous culture, and a unique, subversive narrative voice.	10–12
<i>The Marrow Thieves</i> by Cherie Dimaline	With a dystopian exploration of residential schools and environmental destruction, Dimaline creates a dark future in which Indigenous people's bone marrow has become a highly sought commodity, making Indigenous youth, Frenchie, and his friends fugitives.	8–12
<i>Elatsoe</i> by Darcie Little Badger	Elatsoe is an Apache teen who can speak to the ghosts. When her cousin's death is attributed to a car crash, his ghost reveals to Ellie that he was murdered. Elatsoe must use her gifts and allies to find the truth in a hostile town.	7–12
<i>The Seed Keeper</i> by Diane Wilson	Wilson tells the story of Rosalie Iron Wing, her journey to rediscover her identity, and the strength of the women from whom she is descended.	12+
<i>The Lesser Blessed</i> by Richard Van Camp	This 1996 classic follows 16-year-old Dogrib Indian Larry as he comes to terms with family and personal trauma through a friendship with Johnny, a new Métis student.	11–12
Nonfiction	Description/Connection	Grade Level
<i>An Indigenous Peoples' History of the United States</i> by Roxanne Dunbar-Ortiz	This groundbreaking work retells US history through the eyes of Indigenous Peoples, center the resistance to the brutal practices of settler-colonialism.	★9–12
<i>They Called It Prairie Light: The Story of Chilocco Indian School</i> by K. Tsianina Lomawaima	Lomawaima records the history of Chilocco Indian School by compiling the stories of former students and official documents that show a history of cultural genocide, resilience, and solidarity.	9–12
<i>Our History Is the Future: Standing Rock Versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance</i> by Nick Estes	Estes uses Indigenous protests to the Dakota Access oil pipeline to analyze the past, present, and future of Indigenous resistance.	12+
<i>The Heartbeat of Wounded Knee: Native America from 1890 to the Present</i> by David Treuer	Treuer challenges dominant culture's narratives about Native Americans by examining survival and resistance strategies of Indigenous people from first contact to the present.	★12+
<i>As We Have Always Done: Indigenous Freedom Through Radical Resistance</i> by Leanne Betasamosake Simpson	<i>As We Have Always Done</i> surveys recent Indigenous resistance and proposes an Indigenous resistance that utterly rejects settler colonialism.	12+
<i>1491: New Revelations of the Americas Before Columbus</i> by Charles C. Mann	Mann challenges Euro-centric narratives Indigenous peoples in the Americas, positing that Native Americans shaped their environment and created thriving cities more advanced than European counterparts.	9–12

★ Indicates that there is a Young Reader edition with a lexile level appropriate for middle and high school students

Unit Features

Use any or all of the following activities to best meet the needs of your classroom.



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
In View D1.5.9-12; D2.Civ.1.9-12; D2.Civ.2.9-12; D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.6.9-12; D2.Civ.8.9-12; D2.Civ.12.9-12; D3.2.9-12; SL.9-10.1; SL.9-10.2; SL.9-10.3; SL.II-12.1; SL.II-12.2; SL.II-12.3	Introduce the Essential Question and explore the opening image.	56		30 Minutes
Map View D2.Geo.2.9-12; D2.Geo.3.9-12; D2.Geo.4.9-12; D2.Geo.5.9-12; D2.Geo.6.9-12; D2.Geo.7.9-12; D2.Geo.10.9-12; D2.Geo.11.9-12; SL.9-10.4; SL.9-10.5; SL.9-10.6; SL.II-12.4; SL.II-12.5; SL.II-12.6	Tribes and Nations: Identify the different cultural regions of North America and analyze continuity and change of local Indigenous cultures in your region by creating an infographic.	72		45 Minutes
Literary Luminaries RI.9-10.1; RI.9-10.2; RI.9-10.3; RI.II-12.1; RI.II-12.2; RI.II-12.3; RI.9-10.4; RI.9-10.5; RI.9-10.6; RI.II-12.4; RI.II-12.5; RI.II-12.6	Indigenous Writers: Analyze literature by Indigenous authors and consider how cover art and blurbs draw readers to unique narratives.	88		50 Minutes
Into the Archives D1.5.9-12; D2.Civ.1.9-12; D2.Civ.3.9-12; D2.Civ.6.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D2.His.2.9-12; D2.His.12.9-12; D3.1.9-12; D3.2.9-12; RI.9-10.1; RI.9-10.2; RI.II-12.1; RI.II-12.2; RI.9-10.7; RI.II-12.7; SL.9-10.1; SL.9-10.2	Oral Histories: Analyze excerpts from interviews of Indigenous individuals who were forced to attend boarding schools as children.	100		25 Minutes
Art Analysis D1.5.9-12; D3.2.9-12; D4.6.9-12; D4.7.9-12; D4.8.9-12; RI.9-10.1; RI.II-12.1; W.9-10.2; W.II-12.2; W.9-10.4; W.II-12.4; W.9-10.7; W.9-10.8; W.9-10.9; W.II-12.7; W.II-12.9; W.9-10.10; W.II-12.10; SL.9-10.4; SL.II-12.4	Jaune Quick-to-See Smith: I See Red: Going Forward, Looking Back: Create a map that represents your experience of a place and research Native American artists.	110		60 Minutes
In Focus D2.Geo.5.9-12; D2.Geo.6.9-12; D2.Geo.7.9-12; D2.Geo.10.9-12; D2.Geo.11.9-12; D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D2.His.5.9-12; D2.His.6.9-12; D2.His.14.9-12; D2.His.15.9-12; D2.His.16.9-12; D3.1.9-12; D3.2.9-12; D3.3.9-12; D4.6.9-12; D4.7.9-12; D4.8.9-12; SL.9-10.4; SL.9-10.5; SL.II-12.4; SL.II-12.5	In This Place: Link places to the history and culture of Indigenous peoples in your community with a visual campaign or interactive map.	122		60 Minutes
Show What You Know D2.His.4.9-12; D2.His.5.9-12; D2.His.6.9-12; D2.His.7.9-12; D2.His.8.9-12; D2.His.9.9-12; D2.His.10.9-12; D2.His.11.9-12; D2.His.12.9-12; D2.His.13.9-12; D3.1.9-12; D3.2.9-12; D3.3.9-12; D3.4.9-12; D4.1.9-12; D4.2.9-12; D4.3.9-12; D4.4.9-12; D4.5.9-12; D4.6.9-12; D4.7.9-12; D4.8.9-12; RI.9-10.2; RI.II-12.2; RI.9-10.6; RI.II-12.6; RI.9-10.10; RI.II-12.10; W.9-10.1; W.II-12.1; W.9-10.4; W.II-12.4	Complete scaffolded projects to demonstrate mastery of Skill Objectives and Content Objectives .	123		60 Minutes
In Review D2.Civ.1.9-12; D2.Civ.2.9-12; D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.6.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D2.Geo.4.9-12; D2.Geo.5.9-12; D2.Geo.6.9-12; D2.Geo.7.9-12; D2.Geo.9.9-12; D2.Geo.10.9-12; D2.Geo.11.9-12; D2.Geo.12.9-12; D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D4.1.9-12; D4.2.9-12; D4.6.9-12; D4.7.9-12; W.9-10.2; W.II-12.2; W.9-10.4; W.II-12.4; W.9-10.9; W.II-12.9	Check for understanding through a summative assessment, reflection, and by answering the Essential Question . ★ Note: In Review is found in the Unit Assessments .	UA 22		45 Minutes

Symbol Key



Project-Based



Discussion/Debate



Cross-Curricular



ELL Integration



Differentiation



Remote Essentials



Evaluate/Rubric

Lesson Features Lesson I: Historic Nations



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
Consider This D1.5.9-12; D2.Civ.1.9-12; D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.6.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.His.4.9-12; D2.His.5.9-12; D4.6.9-12; D4.7.9-12; RI.9-10.1; RI.9-10.2; RI.9-10.3; RI.11-12.1; RI.11-12.2; RI.11-12.3; RI.9-10.7; RI.9-10.9; RI.11-12.7; RI.11-12.9; W.9-10.2; W.11-12.2; W.9-10.7; W.9-10.9; W.11-12.7; W.11-12.9; SL.9-10.1; SL.11-12.1	Explore Worldviews: Engage a variety of sources to explore deep culture.	59		35 Minutes
Method for Mastery RI.9-10.4; RI.11-12.4; SL.9-10.1; SL.11-12.1	Strengthen Skills: Preview the lesson with Learning Goals , introduce Key Terms , and activate curiosity.	60		5 Minutes
Comprehension Strategy RI.9-10.1; RI.11-12.1; RI.9-10.4; RI.11-12.4; RI.11-12.5; RI.9-10.7; RI.9-10.10; RI.11-12.10	Scan the Text: Practice scanning by identifying portions of the lesson most relevant to your chosen Learning Goal .	61		10 Minutes
Consider This D1.5.9-12; D2.Civ.1.9-12; D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.6.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.His.4.9-12; D2.His.5.9-12; D4.6.9-12; D4.7.9-12; RI.9-10.1; RI.9-10.2; RI.9-10.3; RI.11-12.1; RI.11-12.2; RI.11-12.3; RI.9-10.7; RI.9-10.9; RI.11-12.7; RI.11-12.9; W.9-10.2; W.11-12.2; W.9-10.7; W.9-10.9; W.11-12.7; W.11-12.9; SL.9-10.1; SL.11-12.1	Federal Recognition: Read an article about the Lumbee Tribe of North Carolina and how the concepts of race and ethnicity have complicated their quest for federal recognition.	61		25 Minutes
Skills Study D4.6.9-12; D4.7.9-12; SL.9-10.6; SL.11-12.6	Problematic Phrases: Identify and analyze phrases that stem from stereotypes of Indigenous Peoples.	63		25 Minutes
What Do YOU Think? D2.His.5.9-12; D2.His.6.9-12; D2.His.8.9-12; D2.His.9.9-12; D2.His.10.9-12; D2.His.11.9-12; D3.1.9-12; D3.2.9-12; RI.9-10.6; RI.11-12.6; RI.9-10.7; RI.9-10.9; RI.11-12.7; RI.11-12.9	Education, Media, and Representation: Record dominant culture narratives and Indigenous counternarratives as you read this unit.	65		20 Minutes
Spotlight D2.His.5.9-12; D2.His.6.9-12; D2.His.8.9-12; D2.His.9.9-12; D2.His.10.9-12; D2.His.11.9-12; D3.1.9-12; D3.2.9-12; RI.9-10.6; RI.11-12.6; RI.9-10.7; RI.9-10.9; RI.11-12.7; RI.11-12.9	Hiawatha: Compare and contrast wampum belts and the oral histories that accompany them with Longfellow's <i>Song of Hiawatha</i> .	67		45 Minutes
Connect It: Culture D4.6.9-12; D4.7.9-12; D4.8.9-12	Land Acknowledgment: Research Indigenous groups from a site that is important to you and consider what actions of support could accompany a land acknowledgment.	68		30 Minutes
Content Connections W.9-10.1; W.11-12.1; SL.9-10.3; SL.11-12.3; SL.9-10.4; SL.11-12.4	Complete the formative lesson assessment and self-assessment to check for understanding. Rhetorical Analysis: Logos: Identify appeals to logic and information from this lesson that could be included in a speech or article.	71		25 Minutes

Symbol Key



Project-Based



Discussion/Debate



Cross-Curricular



ELL Integration



Differentiation



Remote Essentials



Evaluate/Rubric

Lesson Features Lesson 2: Colonization and Displacement



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
Method for Mastery RI.9-10.4; RI.II-12.4; SL.9-10.1; SL.II-12.1	Strengthen Skills: Preview the lesson with Learning Goals , introduce Key Terms , and activate curiosity.	74		5 Minutes
Comprehension Strategy RI.9-10.2; RI.II-12.2; RI.9-10.5; RI.II-12.5; RI.9-10.10; RI.II-12.10	Skim the Text: Create a one- to two-sentence summary of a section of the lesson to practice skimming.	75		10 Minutes
Spotlight D4.6.9-12; RI.9-10.7; RI.II-12.7; W.9-10.3; W.II-12.3; W.9-10.4; W.II-12.4; W.II-12.6; W.9-10.6; W.9-10.7; W.II-12.7; W.9-10.10; W.II-12.10	Nanyehi: Draft an outline for a biopic about Nanyehi.	77		35 Minutes
In Practice D3.1.9-12; D3.2.9-12; D4.6.9-12; D4.7.9-12; RI.9-10.6; RI.II-12.6; RI.9-10.7; RI.9-10.8; RI.II-12.7; RI.II-12.8; RI.9-10.10; RI.II-12.10; W.9-10.2; W.II-12.2; W.9-10.4; W.II-12.4; W.9-10.7; W.9-10.8; W.II-12.7; W.II-12.8; W.9-10.10; W.II-12.10; SL.9-10.4; SL.II-12.4	Archival Silence: Evaluate archives or other sources of history-making in your town and identify archival silences that erase or distort Indigenous culture and history.	78		60 Minutes
Skills Study D2.His.3.9-12; D2.His.4.9-12; W.9-10.3; W.II-12.3; W.9-10.7; W.9-10.9; W.II-12.7; W.II-12.9	Epistolary Storytelling: Write a series of letters to develop a story revealing the worldviews and events that impact characters and historical figures during the French and Indian War.	80		45 Minutes
Tech Talk D2.Civ.13.9-12; D2.Civ.14.9-12; D2.Geo.5.9-12; SL.9-10.5; SL.II-12.5	The Trail of Tears: Use an interactive website to explore the history of the Trail of Tears and repackage key information for an online audience.	75		45 Minutes
What Do YOU Think? D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.6.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D4.6.9-12; D4.7.9-12; SL.9-10.1; SL.II-12.1	Removal From a Homeland: Consider the immediate and long-term impacts of forced relocation.	85		15 Minutes
Connect It: Economics D2.Geo.5.9-12; D2.Geo.7.9-12; D2.Geo.8.9-12; D2.Geo.11.9-12; D2.Geo.12.9-12; D4.6.9-12; D4.7.9-12; W.9-10.7; W.II-12.7; SL.9-10.4; SL.II-12.4	Land Back Movement: Research the Land Back movement in your state or community.	86		40 Minutes
Content Connections RI.9-10.6; RI.II-12.6; RI.9-10.10; RI.II-12.10; W.9-10.1; W.II-12.1; W.9-10.4; W.II-12.4	Complete the formative lesson assessment and self-assessment to check for understanding. Rhetorical Analysis: Pathos: Identify appeals to emotion and information from this lesson that could be included in a speech or article.	87		25 Minutes

Lesson Features Lesson 3: Boarding Schools



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
Method for Mastery RI.9-10.4; RI.II-12.4; SL.9-10.1; SL.II-12.1	Strengthen Skills: Preview the lesson with Learning Goals , introduce Key Terms , and activate curiosity.	92		5 Minutes
Comprehension Strategy RI.9-10.1; RI.9-10.2; RI.9-10.3; RI.II-12.1; RI.II-12.2; RI.II-12.3; RI.9-10.4; RI.9-10.5; RI.9-10.6; RI.II-12.4; RI.II-12.5; RI.II-12.6; RI.9-10.10; RI.II-12.10; W.9-10.3; W.II-12.3	Thorough Reading: Experiment with reading speed, annotation, and duration to consider different approaches to thorough reading.	93		25 Minutes
Spotlight D4.6.9-12; D4.7.9-12; W.9-10.2; W.II-12.2	Zitkala-Sa: Create an original piece of art to represent an Indigenous artist.	96		45 Minutes
Connect It: Civics D2.Civ.1.9-12; D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; SL.9-10.1; SL.II-12.1	Indian Child Welfare Act: Analyze recent challenges to the Indian Child Welfare Act.	98		35 Minutes
Content Connections RI.9-10.6; RI.II-12.6; RI.9-10.10; RI.II-12.10; W.9-10.1; W.9-10.2; W.II-12.1; W.II-12.2; W.9-10.4; W.II-12.4	Complete the formative lesson assessment and self-assessment to check for understanding. Rhetorical Analysis: Ethos: Analyze a speech or written statement about the boarding school system and write a one-paragraph analysis of the author's use of ethos.	99		25 Minutes

Symbol Key

Project-Based

Discussion/Debate

Cross-Curricular

ELL Integration

Differentiation

Remote Essentials

Evaluate/Rubric

Lesson Features Lesson 4: The Indigenous Rights Movement



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
Method for Mastery RI.9-10.4; RI.11-12.4; SL.9-10.1; SL.11-12.1	Strengthen Skills: Preview the lesson with Learning Goals , introduce Key Terms , and activate curiosity.	102		5 Minutes
Comprehension Strategy RI.9-10.1; RI.9-10.2; RI.9-10.3; RI.11-12.1; RI.11-12.2; RI.11-12.3; RI.9-10.4; RI.9-10.5; RI.9-10.6; RI.11-12.4; RI.11-12.5; RI.11-12.6; RI.9-10.10; RI.11-12.10	Close Reading: Practice close reading by analyzing a document related to the Indigenous rights movement.	103		25 Minutes
Connect It: Civics D2.Civ.12.9-12; D4.6.9-12; D4.7.9-12; W.9-10.2; W.11-12.2; W.9-10.4; W.11-12.4; W.9-10.7; W.9-10.9; W.11-12.7; W.11-12.9; W.9-10.10; W.11-12.10; SL.9-10.4; SL.9-10.6; SL.11-12.4; SL.11-12.6	The American Indian Movement: Create a profile of a leader or ally to the American Indian Movement.	106		50 Minutes
Spotlight D2.Geo.4.9-12; D2.Geo.5.9-12; D2.Geo.6.9-12; D4.6.9-12; D4.7.9-12; D4.8.9-12; SL.9-10.5; SL.11-12.5	Winona LaDuke: Create a fact sheet about one of Honor the Earth's initiatives.	107		30 Minutes
Content Connections RI.9-10.6; RI.11-12.6; W.9-10.1; W.9-10.2; W.9-10.3; W.11-12.1; W.11-12.2; W.11-12.3; W.9-10.4; W.11-12.4	Complete the formative lesson assessment and self-assessment to check for understanding. Writing Workshop: "So What?": Identify why potential research topics from this lesson are relevant and important to readers.	109		30 Minutes

Lesson Features Lesson 5: Contemporary Resistance



Activity Standards & Indicators	Description	Page	Curriculum Components	Time
Method for Mastery RI.9-10.4; RI.II-12.4; SL.9-10.1; SL.II-12.1	Strengthen Skills: Preview the lesson with Learning Goals , introduce Key Terms , and activate curiosity.	112		5 Minutes
Comprehension Strategy RI.9-10.1; RI.9-10.2; RI.9-10.3; RI.II-12.1; RI.II-12.2	Tellback: Practice tellback to review and retain new information.	113		25 Minutes
Connect It: Culture D4.6.9-12; D4.7.9-12; D4.8.9-12; W.9-10.4; W.II-12.4; SL.9-10.1; SL.II-12.1	Braiding Sweetgrass: Design a community or school garden.	113		65 Minutes
Consider This W.9-10.7; W.9-10.8; W.II-12.7; W.II-12.8; SL.9-10.4; SL.9-10.5; SL.9-10.6; SL.II-12.4; SL.II-12.5; SL.II-12.6	Public Land or Sacred Site?: Research a sacred site to consider whether they should be public lands.	114		50 Minutes
Tech Talk D2.Civ.1.9-12; D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D4.6.9-12; RI.9-10.1; RI.9-10.2; RI.II-12.1; RI.II-12.2; SL.9-10.4; SL.9-10.6; SL.II-12.4; SL.II-12.6	Investigate Repatriation: Use ProPublica's interactive website to explore the extent to which local institutions have repatriated remains of Indigenous people.	115		45 Minutes
Skills Study W.9-10.2; W.II-12.2; W.9-10.4; W.II-12.4; W.9-10.7; W.II-12.7; SL.9-10.1; SL.II-12.1	Mascots, Symbolism, and Erasure: Consider how mascots function symbolically by erasing aspects of Indigenous culture and history.	116		25 Minutes
What Do YOU Think? RI.9-10.1; RI.9-10.2; RI.II-12.1; RI.II-12.2; SL.9-10.1; SL.II-12.1	Team Mascots: Consider whether it's possible for sports teams to use images or names related to Indigenous culture in a respectful way.	116		15 Minutes
Spotlight D4.6.9-12; D4.7.9-12; RI.9-10.1; RI.9-10.2; RI.9-10.3; RI.II-12.1; RI.II-12.2; RI.II-12.3; RI.9-10.4; RI.9-10.5; RI.9-10.6; RI.II-12.4; RI.II-12.5; RI.II-12.6; RI.9-10.10; RI.II-12.10; W.9-10.10; W.II-12.10	Joy Harjo: Explore the poetic form of the Golden Shovel to analyze Harjo's "American Sunrise" and "Memory Sack."	117		30 Minutes
In Context D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.8.9-12; D2.Civ.14.9-12; D4.6.9-12; D4.7.9-12; RI.9-10.2; RI.II-12.2; W.9-10.7; W.II-12.7; SL.9-10.4; SL.9-10.5; SL.9-10.6; SL.II-12.4; SL.II-12.5; SL.II-12.6	United Nations Declaration of the Rights of Indigenous Peoples: Annotate the declaration of rights by connecting rights and past events being addressed.	118		50 Minutes
Content Connections W.9-10.1; W.II-12.1; W.9-10.4; W.II-12.4; SL.9-10.3; SL.II-12.3; SL.9-10.4; SL.9-10.6; SL.II-12.4; SL.II-12.6	Complete the formative lesson assessment and self-assessment to check for understanding. Writing Workshop: Your Call to Action: Compose a paragraph proposing potential calls to action related to a topic discussed in this lesson.	119		25 Minutes

Symbol Key



Project-Based



Discussion/Debate



Cross-Curricular



ELL Integration



Differentiation



Remote Essentials



Evaluate/Rubric

Online Resource Addresses



Features	Description and Website	Page
In View Ignite Curiosity and Activate Prior Knowledge	Think Tank for Inclusion and Equity Factsheets: https://www.writeinclusion.org/factsheets	56
Consider This Explore Worldviews	Indigenous Worldviews vs Western Worldviews: https://www.ictinc.ca/blog/indigenous-worldviews-vs-western-worldviews/ Can Indigenous Worldview Build a Better Future?: https://greatergood.berkeley.edu/article/item/can_the_indigenous_worldview_build_a_better_future Indigenous Worldviews: https://www.oise.utoronto.ca/abed101/indigenous-worldviews/	59
Consider This Federal Recognition	What Makes Someone a Native American?: https://www.washingtonpost.com/news/style/wp/2018/08/20/feature/what-makes-someone-native-american-one-tribes-long-struggle-for-full-recognition/ After More Than 100 Years, Lumbee Tribe Still Seeking Federal Recognition: https://www.dailytarheel.com/article/2023/04/city-north-carolina-lumbee-fairness-act	61
Spotlight Hiawatha	Wampum: Our Historical Record: https://oneida-nsn.gov/wp-content/uploads/2016/04/WAMPUM-OUR-HISTORICAL-RECORD-9.13.pdf The Song of Hiawatha: https://www.hwlongfellow.org/poems_poem.php?pid=296 National Park Service's Discussion of The Song of Hiawatha: https://www.nps.gov/long/learn/historyculture/hiawatha.htm#:~:text=Primarily%2C%20the%20epic%20poem%20highlights,with%20a%20Dakota%20woman%2C%20Minnehaha.	67
Connect It: Culture Land Acknowledgment	Native Land Digital: https://native-land.ca	68
Rhetorical Analysis Logos	TED-Ed's "How to Use Rhetoric to Get What You Want": https://www.youtube.com/watch?v=3klMM9BkV5o	71
In Practice Archival Silence	Archival Silence: https://dictionary.archivists.org/entry/archival-silence.html	78
Tech Talk The Trail of Tears	Trail of Tears: The Cherokee Fight Against Removal: https://pbsnc.pbslearningmedia.org/resource/midl1t1l.soc.splcher/trail-of-tears-the-choerokee-fight-against-removal/	84
Connect It: Economics Land Back Movement	Why It's Time to Give Native Americans Their Land Back: https://www.youtube.com/watch?v=8fX3jh8tRxA&t=175s Four Case Studies in Land Back in Action: https://briarpatchmagazine.com/articles/view/four-case-studies-land-back-in-action	86
Spotlight Zitkala-Sa	Zitkala-Sa: Trailblazing American Indian Composer: https://www.pbs.org/wnet/americanmasters/zitkala-sa-american-indian-composer-author-activist-qqjsyq/I5380/	96
Connect It: Civics Indian Child Welfare Act	Congress.gov: https://www.congress.gov/bill/95th-congress/senate-bill/1214 U.S. Supreme Court Affirms Landmark Indian Child Welfare Act in 7-2 Decision: https://www.kosu.org/news/2023-06-15/u-s-supreme-court-affirms-landmark-indian-child-welfare-act-in-7-2-decision	98
Comprehension Strategy Close Reading	Genius Lyrics https://genius.com	103
Spotlight Winona LaDuke	Honor the Earth: https://honorearth.org	107
Art Analysis Jaune Quick-to-See Smith	Google Maps: https://www.google.com/maps	110

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Tech Talk Investigate Repatriation	America's Biggest Museums Fail to Return Native American Human Remains: https://www.propublica.org/article/repatriation-nagpra-museums-human-remains Does Your Local Museum or University Still Have Native American Remains?: https://projects.propublica.org/repatriation-nagpra-database/ UC Berkeley and the Chumash People Video: https://www.youtube.com/watch?v=-BDudeHtgWg	114
What Do YOU Think? Team Mascots	Memorandum of Understanding Between the Ute Indian Tribe and the University of Utah: https://administration.utah.edu/ute-mou/	116
Spotlight Joy Harjo	"An American Sunrise": https://www.poetryfoundation.org/poetrymagazine/poems/92063/an-american-sunrise "We Real Cool": https://www.poetryfoundation.org/poetrymagazine/poems/28112/we-real-cool "Memory Sack": https://www.poetryfoundation.org/poems/157614/memory-sack	117
In Context United Nations Declaration on the Rights of Indigenous Peoples	Declaration on the Rights of Indigenous Peoples: https://www.ohchr.org/sites/default/files/Documents/Publications/Declaration_indigenous_en.pdf	118

Resource Tips	Description/Website	Page
Edward S. Curtis	Curtis's Photographs https://www.si.edu/spotlight/edward-sheriff-curtis Edward Curtis: Photographing the North American Indian https://www.si.edu/object/yt_X3zuiCINdFA	63
Native Horses	Colorado Experience: Native Horses: https://www.youtube.com/watch?v=HGki2EwrbkA&t=1132s	66
Hiawatha	Haudenosaunee Culture: The Great Law as a Model for US Democracy: https://www.tc.pbs.org/warrior/content/modules/great.pdf	67
Treaties and Land Sovereignty	Treaties Between the United States and Native Americans: https://avalon.law.yale.edu/subject_menus/ntreaty.asp	75
Zitkala-Sa	Curiosity Kit: Zitkala-Sa: https://www.nps.gov/articles/series.htm?id=F914D2C2-C24A-B6A9-0EF6B85457593D65	96
Indian Child Welfare Act	Oyez: <i>Haaland v. Brackeen</i> : https://www.oyez.org/cases/2022/21-376 Oyez: <i>Adoptive Couple v. Baby Girl</i> : https://www.oyez.org/cases/2012/12-399 Oyez: <i>Mississippi Choctaw Indian Band v. Holyfield</i> : https://www.oyez.org/cases/1988/87-980	98
The Fish Wars	The Fish Wars: What Kinds of Actions Can Lead to Justice?: https://americanindian.si.edu/nk360/pnw-fish-wars#title	104
Missing and Murdered Indigenous Women	Murdered & Missing Indigenous Women: https://www.nativewomenswilderness.org/mmiw Missing and Murdered Indigenous Women & Girls Report: http://www.uihi.org/wp-content/uploads/2018/11/Missing-and-Murdered-Indigenous-Women-and-Girls-Report.pdf	121

In View

Ignite Curiosity and Activate Prior Knowledge

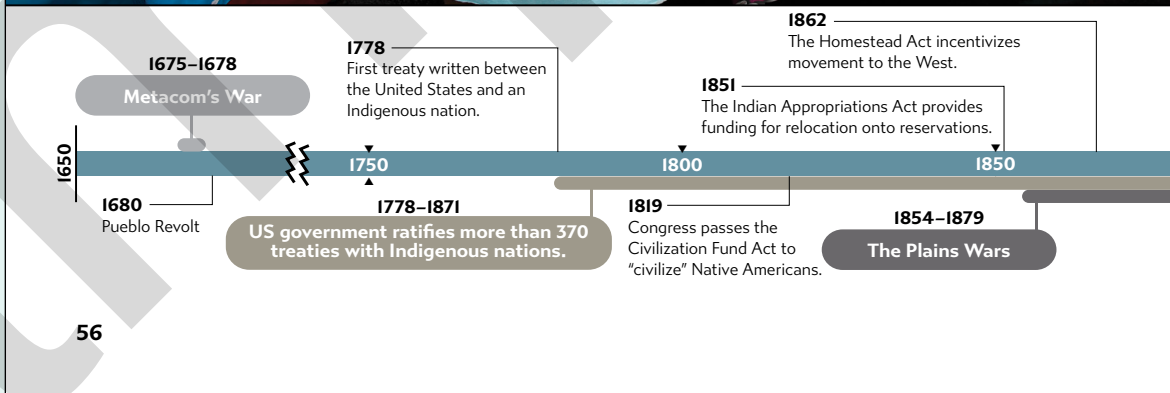
Discuss the **Essential Question**, introduction, and opening image to preview the unit.

- Display the **Essential Question**: *How have Indigenous peoples shaped and been shaped by US history, policy, and culture?*
- Direct students to write down the first five images, names, or narratives that come to mind when they think of Native Americans.
- Have students record their responses to the following questions next to each entry.
 - ▶ **Ask**: Was this image or narrative created by Indigenous peoples or does it accurately reference an actual individual?
 - ▶ **Ask**: What information or impressions does this image or narrative convey about Indigenous peoples?
 - ▶ **Ask**: Do any of the images or narratives you listed represent modern Indigenous individuals, communities, or current issues of Indigenous rights?
- Explain to students that one the challenges facing Indigenous peoples is erasure. This means that Native Americans are often left out of historical narratives, discussions of current events, and accurate representations in literature, TV, and film. This erasure means Indigenous individuals or activists must cope with or break down inaccurate stereotypes before pursuing goals for themselves or their communities.
- Have students visit the [Think Tank for Inclusion and Equity Factsheets](#) page and navigate to the factsheet for Native American and Indigenous people. Although this sheet is intended for writers creating Indigenous characters, it is a good starting point to become familiar with problematic stereotypes and examples of positive representation.
- Individually, in pairs, or in small groups, have students locate two to three news articles, novels, memoirs, streaming shows, etc. that meet some of the standards of accurate representation presented in the factsheet.

UNIT

2

Indigenous Studies



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Examine the Image

As a class, examine the opening image. Hold a class discussion based on the following questions. If necessary, allow students to write down ideas or responses before calling on volunteers to begin the conversation.

- ▶ **Ask**: Why do you think one of the statements on the banner is "We Exist"?
- ▶ **Ask**: What do you think it would mean for Indigenous individuals or communities to "Rise"?
- ▶ **Ask**: How are existing and rising part of Indigenous resistance?



The Essential Question?

How have Indigenous peoples shaped and been shaped by US history, policy, and culture?

Lesson 1

Historic Nations

Lesson 2

Colonization and Displacement

Lesson 3

Boarding Schools

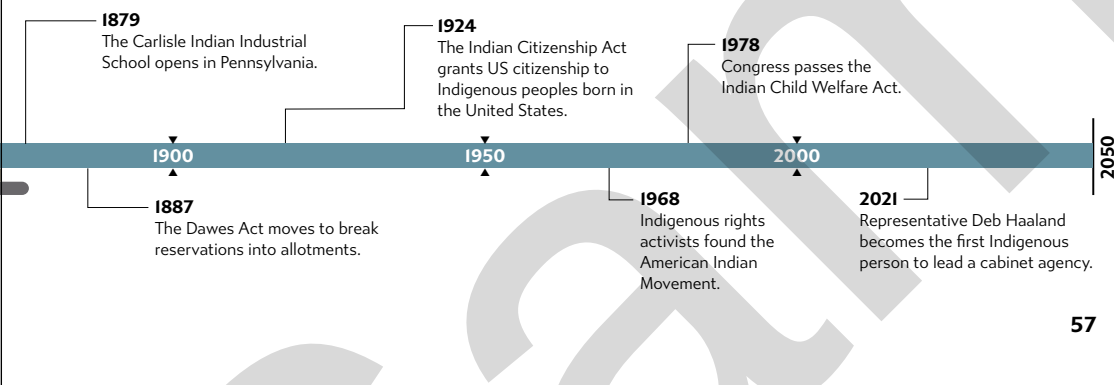
Lesson 4

The Indigenous Rights Movement

Lesson 5

Contemporary Resistance

Indigenous rights activists march as part of a protest against the Dakota Keystone pipeline. Land rights and environmental issues have been key topics in the fight for Indigenous rights.



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Examine the Timeline

As a class, examine the timeline.

- **Ask:** Which of these events empowered or enfranchised Native Americans?
- **Ask:** Which of these events created barriers to the sovereignty or survival of Indigenous peoples in the United States?

- Instruct students to research one of the events on the timeline. Create a large-scale timeline in the classroom, and have students find quotes from Native individuals or US government officials to post around each event.
- Have students review the finished timeline to preview the attitudes of the US government and Indigenous people regarding the events listed here.
 - **Ask:** What fundamental disagreements do Native Americans and the US government have? How have those disagreements been addressed over the centuries? How do you predict they will be addressed in the future?

Learning Objectives

Skills Objectives

- Students will implement various reading styles to better comprehend and retain information.
- Students will identify and implement ethos, pathos, and logos in persuasive speaking and writing.
- Students will develop a “So what?” and call to action to enhance their persuasive writing.
- Students will analyze maps and data to engage with Indigenous studies.
- Students will analyze primary sources and evaluate how they contribute to the field of Indigenous studies.
- Students will analyze art and evaluate how it contributes to the field of Indigenous studies.
- Students will analyze literature and evaluate how it contributes to the field of Indigenous studies.
- Students will use historical thinking skills to facilitate community-based activism.

Content Objectives

- Students will identify and describe historic Indigenous groups in the United States and connect historic and modern Indigenous nations and identities.
- Students will evaluate the impacts of European colonization and policies on Indigenous peoples by analyzing settler colonialism and US relations with Indigenous Americans.
- Students will describe the purpose, student experiences, and lasting impacts of boarding schools for Indigenous Americans.
- Students will explain the context and goals of the Indigenous rights movements in the United States and connect them to the worldwide effort for Indigenous rights.
- Students will identify current aspects of the Indigenous rights movement, including the link between environmental activism and cultural preservation.



TURTLE ISLAND

Adapted from Basil Johnston's
Ojibway Heritage (1976)

When the Earth was young, there was an era in which a flood overtook the Earth. Only the birds and the water animals survived. At that same time, Giizhigoquay, Sky Woman, became pregnant with twins. Her first two babies were of opposite substances and destroyed one another upon their birth. After a time, she became pregnant again, and this time, her twins were of mixed substance, which would enable them to survive.

As Giizhigoquay became more and more pregnant, she grew tired, and the animals on the Earth noticed her weariness. They invited her to come down and rest on the Earth, which at that time was only water. A great turtle rose to the surface of the water to offer his back as a resting place. She left her home in the sky and came to rest on the back of the turtle. She then asked the animals to gather a bit of soil from the bottom of the

water. Gladly, all the animals began to make the attempt. The beaver was the first to plunge into the depths. He soon surfaced out of breath and without the precious soil. The fisher tried, but he too failed. Then the marten went down and came up empty handed, reporting the water was too deep. The loon tried. Although he remained out of sight for a long time, he too emerged, gasping for air.

SPOTLIGHT

The Anishinaabe

The Anishinaabe people are a cultural group of the Great Lakes region in what is now Canada and the United States. The Anishinaabe include groups such as the Ojibwe, the Odawa, and the Potawatomi peoples. From their cultural perspective, each person, as well as each community of people, is seen as having their own viewpoint on reality. Each person has their own relationship to life that is meant to be lived in their distinct, special way. This means that there can be as many versions of a story as there are storytellers. Even in the diversity of detail, the stories should keep their original spirit. Anishinaabe cultural stories are understood to carry their own spirit—described through the Anishinaabemowin word *aadizookaan*.

There are many Anishinaabe creation stories. The story told here describes the creation of Anishinaabe people and their home, Turtle Island.



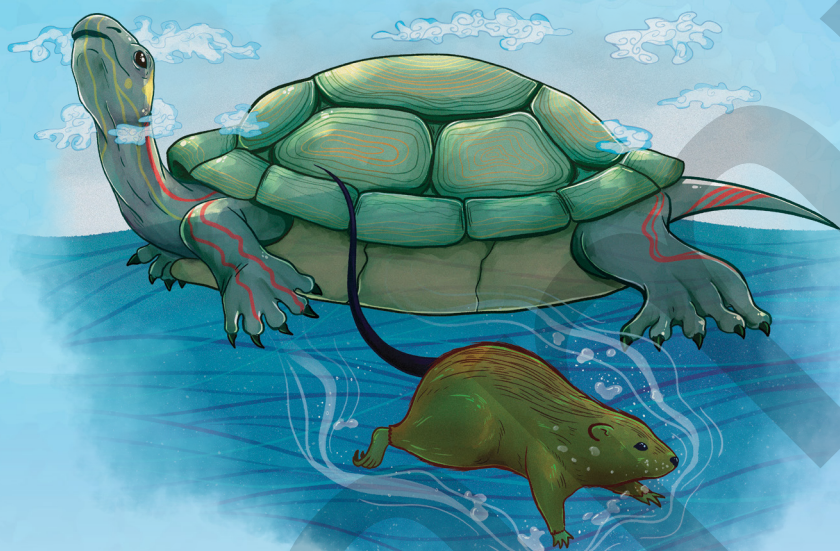
All tried to fulfill Giizhigoquay's request, but none succeeded. Finally, the least of the water creatures, the muskrat, volunteered to dive. At this announcement the other water creatures laughed, because they doubted this little creature's strength and endurance. They were strong and able, yet they had been unable to grasp the soil from the bottom of the sea. How could he, the muskrat, the most humble among them, succeed when they could not?

Nevertheless, the little muskrat volunteered to dive. Undaunted, he disappeared into the waves. The rest of the animals waited for the muskrat to emerge empty handed, as they had. Time passed. Smiles turned to worried frowns. The small hope that each had nurtured for the success of the muskrat turned into despair. When the waiting creatures had given up, the muskrat floated to the surface more dead than alive, but he clutched in his paws a small morsel of soil. Where the great had failed, the small succeeded.

As the animals cared for the brave little muskrat, Giizhigoquay gently gathered the soil from his paws and spread it over the back of the turtle, where it began to grow into land: Turtle Island. The turtle had offered his service and swam away free, where he would come to represent and carry the energy of communication and connection across different kinds of beings. This would be the land of the first Anishinaabek, the twins that would be born from Giizhigoquay.

Consider This

Creation stories are a part of "deep culture," the values and beliefs that shape the behaviors, attitudes, and relationships of a group of people. How does the Turtle Island story inform or reflect Indigenous American worldviews? What stories have impacted your understanding of the world?



Indigenous Studies

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ELL Tip

Remember that ELL students who tend to be "silent" may do so because of cultural differences and not because they do not understand the material. Understanding of other cultures is necessary to work collectively with students.

Consider This

Explore Worldviews

- Remind students that origin stories are an important way for people to share and pass on their beliefs, values, and worldview from generation to generation.
- After students have read the creation story, direct them to select sentences or passages that suggest, inform, or reflect a worldview. You may wish to have students use a graphic organizer such as a **T-Chart** from page 14 of the **Teacher Tools**.
- As a class, discuss students' lists of potential worldviews and textual evidence.
- Next direct students to conduct further research about worldviews that inform some aspects of Indigenous cultures. Consider directing students to the following resources:
 - » [Indigenous Worldviews vs Western Worldviews](#)
 - » [Can Indigenous Worldview Build a Better Future?](#)
 - » [Indigenous Worldviews](#)
- Once students have completed their research, discuss their findings as a class. Some of the worldviews commonly identified as important to the Native American experience are:
 - » emphasis on the spiritual
 - » humans live in relationship with their environment
 - » possibility of multiple truths
 - » time is cyclical and nonlinear
 - » focus on the collective well-being of the community
 - » land is sacred and a gift
- Have students write a one- to two-paragraph reflection about how they feel about the worldviews they have encountered in their research. Students should consider the worldviews of their own families, communities, etc., and interrogate the beliefs or views that underpin their reactions.
 - **Ask:** What biases or preferences might you need to be aware of as you read this chapter?
- Consider having students look for evidence of the worldviews they encountered in their research as they read about the experiences and actions of Native Americans and Native American activists and leaders in the following pages.

Method for Mastery

Strengthen Skills

- Before reading this unit, have students read the **Learning Goals**. Have students identify a skill or concept that was challenging in the previous unit. Direct students to develop a five-minute practice to help them strengthen that skill or become more confident with that concept. Students can make plans as pairs or small groups in order to boost cooperation and accountability. At the end of the unit, have students reflect on how their five-minute practice impacted their confidence.

Key Terms

- chieftancy** (noun): a people governed by a chief
- cultural region** (noun): a geographic region with people who share common cultural characteristics
- ethnographer** (noun): a person who studies human cultures
- Indigeneity** (noun): a social identity that reaffirms connections to land and Indigenous ways of knowing and being
- race-shifting** (noun): the process of changing one's racial self-identification
- sacred** (adjective): high valued and worthy of respect, holy

Remote Learning Tip



Students will perform better and work harder if they feel invested in an online community. Daily conversation pieces and fun games that help your students to feel more comfortable with you and each other will lead to increased success in their online school work.

Lesson

1

Historic Nations

Comprehension Strategy

Although we often describe interacting with a text as “reading,” there are several reading styles that are appropriate for different goals.

Scanning is quickly sweeping your eyes over the text to find specific pieces of information. Scanning is most helpful if you have some knowledge of the topic and are searching for specific terms, names, locations, etc. Scanning can be helpful to:

- search for definitions or key facts during review
- identify sections of a text that are relevant to your research
- review categories, subcategories, and specifics when classifying or organizing new information



Children compare regalia at the Julyamsh Pow Wow in Post Falls, Idaho, in 2004.

The United States was not created in a vacuum.

The land now occupied by different peoples and governed by the United States is the ancestral homeland of many Indigenous nations. It is upon their land that most US schools are located. Indigenous peoples were on the land before others arrived and continue to live on the land today.

Although they are often lumped together in a single racialized group, Indigenous peoples are incredibly diverse, with hundreds of languages, ways of life, and understandings of the world. Though Native peoples may share common experiences regarding their treatment by European settlers and the US government, they come from many nations with unique histories and cultures.

Learning Goals

- I can explain what it means to be Indigenous in what is now the United States.
- I can identify and describe historic Indigenous groups within the cultural regions of the United States.
- I can identify a throughline between historic Indigenous cultures and the Indigenous nations of today.

Key Terms

chieftancy
cultural region
ethnographer
Indigeneity
race-shifting
sacred

Notes

Indigeneity

The definition of a person's or community's Indigeness, or **Indigeneity**, is complex. Indigeneity is often associated with "firstness," a connection to the original inhabitants of a territory. The United Nations describes Indigenous peoples as "inheritors and practitioners of unique cultures and ways of relating to people and the environment" who are distinct from the dominant society in which they live.

To be Indigenous is described as a racial and ethnic term of self-identification. But it also means to belong to a community, as a citizen of an Indigenous nation. In the United States, there are over 500 federally recognized tribal groups in existence today. Hundreds more exist without federal recognition.

Indigenous peoples of the Americas have lived here since time immemorial. Although there are limited written records of Indigenous life before the arrival of Europeans, we can learn about the unique experiences of individual nations through carefully preserved oral histories, along with archaeological evidence. The best way to learn about the experiences of specific Indigenous groups is to turn to the historians of those communities themselves.

Ancient Peoples

Though there are competing theories about the peopling of the Americas, the complexity and sophistication of early American societies is well-supported. Over several millennia, the population of the Americas increased and spread across the entire Western Hemisphere. Ancient American societies grew, with some overseeing vast territories.

In Mesoamerica, the Olmec civilization (1200–400 BCE) was one of the earliest and most influential Amerindian societies. Cultural relatives of peoples such as the Maya and Nahuatl (Aztec), the Olmec people created urban centers with mounds thought to be used for rituals and administrative activities. They played ball games, drank chocolate, and are best known today for their colossal stone head sculptures, carved from large basalt boulders.



The Olmec people were an influential culture in the Gulf area of Mexico. They are known for their colossal head sculptures, which are thought to have depicted rulers.

Consider This

Federal recognition is a complicated topic for many Indigenous peoples. Recognition comes with benefits and protections from the US government, but some believe the recognition process is unfair.

A Note on Terminology

There are many Indigenous peoples worldwide. In this text, when we use the words "Indigenous" and "Native," we are specifically referring to the peoples with ancestral roots in North America, unless otherwise noted. Most Indigenous peoples prefer to be associated with the specific nation or tribe to which they belong. Examples might include the Oglala Lakota and the Caputa band of Southern Ute.

Many Indigenous groups have been given names by outsiders, but it is important to consider what name is used by the community itself. Some groups reject names that have been given to them by outside cultures.

When discussing Indigenous peoples on a large scale, terms that are generally considered respectful include Indigenous peoples or nations; Native peoples or nations; First Peoples; First Nations; Native Americans; and American Indians. What is considered acceptable, however, will vary by location. As always, when dealing with issues of identity, it is a good idea to ask someone how they personally identify.

Comprehension Strategy

Success Criteria: Students will implement various reading styles to better comprehend and retain information.

Scan the Text

- Explain to students that there are many goals when interacting with a text. Give students a few minutes to write down what kind of texts they have read in the last week and the reason they read them. Have students consider the term "text" broadly, including textbooks, shopping lists, text messages or emails, road signs, bathroom graffiti, subtitles, etc.
- Compile a list of responses on the board.
 - Ask:** How does the way you read change, depending on the nature of the text or your goals? *Students may note that their reading speed and level of attention or effort changes based on the importance, difficulty, or length of the text.*
 - Ask:** Are there different ways to read informational texts? *Students may indicate that their reading speed or level of attention varies depending on their goals or interest in the topic.*
- Direct students to practice scanning by selecting one of the **Learning Goals** and scanning the text to find sections that they think will be most relevant to it.

Consider This

Federal Recognition

- Individually, in pairs, or in small groups, direct student to read [What Makes Someone Native American?](#) Consider having students also read this update, [After More Than 100 Years, Lumbee Tribe Still Seeking Federal Recognition](#).
 - Ask:** What are some of the reasons Indigenous people want to be recognized by the federal government? *Students may say that many Indigenous people want their culture and heritage to be acknowledged by the government. Others are seeking opportunities for funding that can provide access to health care, education, and a higher standard of living for members.*
 - Ask:** How do federal requirements to prove Indigenous heritage reflect pseudoscientific understandings of race explored in **Unit 1**? *Students may say that Carl Seltzer's methods of assessing race by examining skulls, teeth, hair, and skin in 1936 all stemmed from contemporary pseudoscientific theories of race, but that his documents still impact the standing of the Lumbee Tribe.*
- Direct students to write a one-paragraph reflection about how the concepts of race and ethnicity impact federal recognition for Indigenous peoples.

Notes

The Ancestral Pueblo created highly sophisticated communities in the mesas and cliffs of what is now the US Southwest, including these cliff dwellings at Mesa Verde in Colorado.



In what is now the southwestern United States, the Ancestral Pueblo culture (700–1250 CE) developed an agricultural economy based on corn, beans, and squash, often called the “three sisters.” The Ancestral Puebloans constructed many roads and created large villages with centers for trade, ceremonies, and political activity.

The Ancestral Pueblo peoples participated in extensive trade networks. Large Ancestral Puebloan cities, such as Chaco Canyon, served as centers of learning and culture, and they drew visitors from far away. Later, Ancestral Puebloans migrated from massive sites like Chaco and Mesa Verde in favor of smaller

city-states. But the ancient sites continue to be **sacred** places for descendants of the Ancestral Pueblo people, such as the Hopi.

In the Ohio and Mississippi River Valleys to the north, a collection of societies sometimes referred to as “Mound Builders” created city-states. One state, known as Cahokia, was at its height around 1050–1250 CE.

The early civilizations of the Americas were followed by peoples who are now sometimes referred to as the historic Indigenous nations of the western hemisphere. These nations are the groups directly impacted by the arrival of Europeans. The groups continue to exist and fight for self-determination today.

The peoples who inhabited the large city-state referred to as Cahokia built large mounds. Monks Mound, shown here, is the largest earthen mound in North America.



Consider This

While many anthropologists believe that humans migrated to the Americas around 13,000 years ago or more, many Indigenous cultures contest this view. How do worldview and bias impact what we hold as “true”?

TALK ABOUT IT

Remind students that as discussed in Unit 1, the dominant culture champions science over oral tradition. Some Indigenous people take issue with narratives of migration that conflict with oral histories and can be twisted to present Native Americans as simply the “first immigrants” to arrive in the Americas. What can researchers do to ensure that the language they use does not trivialize the trauma of colonization to Indigenous peoples?

Cultural Regions

Land is central to Indigenous cultures. Today, many social scientists use cultural regions to categorize and better understand the historic Indigenous peoples of North America. A **cultural region** is a geographic area in which people share cultural traits like foods, religious beliefs, political systems, or language families.

Physical characteristics like climate, landforms, and vegetation impact the lives of those who live in a particular area. Cultural regions do not have hard borders, but they help us to better understand the people who live or lived in a particular area. By breaking areas up into regions, we can notice patterns and relationships. The many distinct cultural regions of North America including the following.

The Arctic

The Arctic region lies above the Arctic Circle. It is characterized by its cold, dry climate and its flat, treeless landscape. Though the Arctic is known for its icy desert, the region is also filled with shrubs and mosses that thrive in the tundra. The southern end of the region is covered in boreal forests of birch, poplar, and conifers. The Arctic coasts are home to many species of fish, seabirds, and marine mammals like seals, beluga, and polar bears. Other animals—such as caribou, wolves, and golden eagles—migrate to the area during specific times of the year.

Indigenous groups of the Arctic include peoples such as the Iñupiat (also known as Alaska Inuit) and the Aleut. Because of the extreme climate and minimal plant growth, Indigenous peoples of the Arctic traditionally relied mainly on large game like seals, caribou, and polar bears for food, warmth, and fuel.

Indigenous Studies

Lenses



An Iñupiat family poses for photographer and **ethnographer** Edward S. Curtis in Alaska, 1929. Curtis provides us beautiful portraits but has been criticized for romanticizing Indigenous peoples. What is the danger of viewing a group through a particular lens?

Traditional foods were often eaten raw or frozen. The term *quaq* is the Iñupiat word for frozen or raw meat or fish.

Native peoples of the Arctic are innovative, and their inventions helped people thrive in the harsh climate and terrain of the region. For example, the Inuit are credited with inventing kayaks, toboggans, snowshoes, and harpoons.

The igloo is a well-known symbol of the Arctic, and ingenious in its design. Most associated with the Inuit, igloos are usually dome-shaped structures made of snow. The snowy walls help to keep cold winds out and warm body heat in. Because they were made from readily available material and could be constructed in a few hours, smaller igloos made excellent temporary shelters for hunters. In the summer months, Inuit peoples lived in animal-skin tents called tupiqs. Other homes included structures built from whale bone, stone, sod, and driftwood.

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Skills Study

Success Criteria: Students will identify and analyze the history of problematic phrases.

Problematic Phrases

While romanticizing images of Native Americans can be problematic, so can certain phrases that were once commonly accepted.

- Explain to students that many phrases stem from stereotypes or misrepresentations of Native American cultures. Examples include:
 - » “low man on the totem pole”
 - » “circle the wagons”
 - » “sitting Indian style”
 - » “too many chiefs, not enough Indians”
 - » “off the reservation”
 - » the use of “powwow,” “rain dance,” “chief,” and other cultural terms when not referring to a spiritual practice or specific individual within an Indigenous community
- As a class, discuss why these terms can be frustrating or offensive, even if no offense is intended.
- Direct students to conduct research to find the origin and meaning of these or other problematic phrases. Individually or in small groups, have students propose innocuous alternatives that convey the same idea.
 - **Ask:** Why is it important to interrogate images and phrases that reflect the dominant culture’s representations of historically marginalized groups?

Resource Tip



The Smithsonian has other examples of [Curtis's Photographs](#) and a four-minute video called [Edward Curtis: Photographing the North American Indian](#) that explores his technique, including altering and staging images.

The Northwest Coast



A totem pole stands outside Saxman Village tribal house near Ketchikan, Alaska.

Stretching from what is now Alaska to northern California, the Pacific Northwest is a lush environment with heavy rainfall, rocky coasts, rainforests, and mountain ranges. Many Indigenous groups call the Northwest Coast region home, including the Chinook, Tlingit, Haida, and Coast Salish peoples.

The historic peoples of the Pacific Northwest were generally seafaring and fishing peoples. Salmon, a main source of food, was sacred in their communities. They had extensive and prosperous trade

networks. Despite speaking many languages, the peoples of this region shared similar cultures and customs, including the potlatch, a ceremonial distribution of gifts.

Surrounded by abundant forests, with redwood and giant sequoias, groups like the Tlingit built wooden homes. They also carved wooden totems and masks.

Nannookdoowah Winema "Toby" Riddle (1848–1920) was an interpreter and leader of the Modoc people in California.



California

Separated by many mountains and valleys, the historic peoples of California lived in relative isolation from one another. Native peoples of the region developed distinct cultures, with as many as 135 different languages.

With a mild temperate climate and an abundant coastline, the area was home to an estimated 300,000 Indigenous peoples. Groups included the Karok, Mojave, Pomo, Miwok, and Modoc peoples, among many others.

Acorn meal was the staple food of many Indigenous peoples of California. They also harvested nuts and root vegetables and fished along the coast and in the streams. California Native societies were often organized into large family units or clans.

The Plateau

A plateau is a high plain, and the Plateau region sits between the Rocky Mountains and the Cascade Range. These mountains trap moisture, so the Plateau region is largely dry. Many rivers cut through the region, though, and fishing was an important food source.

Indigenous peoples established many trade networks within the Plateau region. They traded with groups from both local and more distant cultures.

Groups like the Interior Salish dug pits and surrounded them with a wooden frame to create pit houses. These served as semipermanent dwellings during the winter months. An opening at the top provided ventilation and the entrance. A ladder was used to come in and out.

The Great Basin

South of the Plateau region, the Great Basin lies between the Sierra Nevada and Rockies, predominantly in present-day Nevada and Utah. The Great Basin is a challenging environment, with hot, dry summers and cold, snowy winters. Surrounded by mountains, the area receives little rainfall.

Groups such as the Shoshone, Bannock, and Ute peoples built permanent villages supporting small populations in the region. Indigenous peoples of the Great Basin followed the natural cycles of the seasons, changing locations to hunt, gather berries and pine nuts, and grow plants.

The Southwest

The Southwest is a hot, dry region. It receives little rainfall, though the mountains receive snow. Many Indigenous groups of the Southwest are known for their basket weaving. Some groups in the area were farmers, such as the Hopi, Zuni, and Yuma, descendants of the Ancestral Pueblo peoples. They tended to live in permanent settlements, with dwellings called pueblos and ceremonial centers known as kivas, which were aligned to the cardinal directions.

Other groups, including the Diné (also called Navajo) and Apache, were more migratory. They lived



Susie Yazzie, a Diné weaver, makes fry bread at her hogan in Arizona, 1977.

in less permanent housing, such as the Diné's hogan, a small home made of wood and mud. A hogan's doors, which were typically covered by a blanket, faced eastward for the morning sun. These structures were environmentally friendly.

The Pueblo peoples of the Southwest typically built their home out of adobe, a mixture of straw and clay earth. Adobe was readily available and very malleable. Wooden posts helped hold up walls and allow for several stories. The clay walls of adobe homes would absorb the hot sunshine during the day, keeping the inside cool. At night, the stored heat helped warm the building.



The Grand Canyon, located in the Southwest, is considered the birthplace of the Pueblo people.

What Do YOU Think?

School and media have shaped the way many US citizens view Native peoples. What preconceived ideas have you held about Indigenous peoples in the United States?

What Do YOU Think?

Education, Media, and Representation

- Have students create a T-chart or distribute copies of the **T-Chart** template on page 14 of the **Teacher Tools**.
- Give students two minutes to record descriptions or narratives about Native Americans from entertainment, advertising, sports, and social studies classes in the first column.
- As students read this unit, have them take notes in the second column that address that narrative. Remind students that depending on the narratives they have encountered, some may be entirely falsified, some may be true but without important context, and others may be true.
- At the end of the unit, have students write a one-paragraph reflection about what preconceived ideas about Native peoples have been challenged or complicated and which have been affirmed by their research and study.
 - **Ask:** Which of the dominant culture narratives or descriptions do think most needs to be addressed? Why?
 - **Ask:** Which Indigenous counternarrative do you think is most pertinent to your community? Why?



Differentiation: What Do YOU Think?

Consider the following alternative approaches to this activity to meet the needs of your class.

- **Advanced Learners:** Have students lead the **What Do YOU Think?** discussion by finding examples of dominant culture narratives to present to the class as examples. Have a discussion with students to help them decide which examples may be upsetting, and how to frame them for the class.
- **Approaching Learners:** Have students who are not confident reporting their own experiences with narratives ask parents, community members, or other teachers about the extent to which Indigenous people were represented in school or media when they were children, and record a few responses to share with the class.

Resource Tip

This 26-minute PBS video, [Colorado Experience: Native Horses](#), explores how oral histories of Indigenous peoples have recently been substantiated with modern archaeological techniques.



Native Horses

A dominant narrative around horses suggests that horses, brought by Spaniards into California and the Southwest, were released or escaped in North America in the 1600s. They then formed herds that were later adopted into Native cultures of the Great Plains, such as the Apache and Comanche. Horses impacted the ways that humans were able to survive and thrive in the West and the Great Plains. They transformed the ways that Native peoples were able to transport people and goods across land.

US historians and anthropologists have often claimed that horses did not exist in the Americas prior to the arrival of Europeans, but many Native scholars insist otherwise. Carefully preserved oral histories of groups such as the Nez Perce and the Ute suggest that horses lived in the Western Hemisphere and were a part of Indigenous cultures much longer than expected, and recent archaeological evidence supports this knowledge. These findings highlight how bias can shape whose stories are told and the importance of listening to marginalized voices.

CONNECT IT: Culture



Plains Indian Sign Language

In addition to many spoken languages, Indigenous nations also communicated using sign language. Plains Indian Sign Language (PISL), sometimes called "Hand Talk," is a system of communication used by nations such as the Shoshone. It was often used for cross-cultural communication and would even go on to influence American Sign Language (ASL). Assimilation policies, such as the boarding school system, nearly wiped out PISL, but some Indigenous people are working to preserve and revitalize its use in Indigenous cultures.

The Great Plains

Stretching across a huge amount of land from Mexico up to Canada, the Great Plains have been home to many Indigenous peoples, including the Cree, the Sioux, the Arapaho, and the Kiowa peoples, among many others. As a home to so many groups, territorial disputes were common.

Much of the Plains region is covered with prairie and fertile soil. The grassy region was the main home of the American bison, also called the buffalo, and the Indigenous peoples of the area relied on the bison for food and to create clothing, shelter, and tools.

Because of their migratory lifestyles, many peoples of the Great Plains, such as the Cheyenne and the Lakota, housed themselves in tipis, with doors facing the sunrise to the east. These were cone-shaped tents covered in animal hides. The dwellings were easier to take down and set up than permanent structures. Tipis continue to be used in ceremonies within Plains nations today.

The Northeast

Located in the eastern woodlands, the Northeast region is home to rolling hills, many rivers, several mountain ranges, wetlands, deciduous forests, sandy pine barrens, and coastlines. Groups such as the Anishinaabe, Huron, Micmac, Pequot, and Wampanoag call the diverse terrain of the Northeast home. They built settlements along the region's many lakes, rivers, and streams and along its coastline.

Several cultures of the Northeast organized their societies into a federal state known as the Haudenosaunee (Iroquois) Confederacy, a democratic union that influenced the political system of the United States. This

Notes



A birchbark dwelling at the Anishinaabe Oodena, an Ojibwe village re-creation at Grand Portage National Monument in Minnesota

confederacy consisted of six nations: the Cayuga, the Oneida, the Onondaga, the Mohawk, the Seneca, and later the Tuscarora. The Haudenosaunee peoples lived in agricultural villages, growing, storing, and distributing corn throughout their populations. Family lineages governed towns, with elders holding positions of respect and authority within the community. Towns sent representatives to the confederacy's council.

Coastal people ate shellfish such as clams, oysters, mussels, and sea snails. Shells could be made into beads called wampum, which were used for many different purposes. For example, wampum belts helped

to support oral tradition and document agreements.

A longhouse is a traditional dwelling of some Indigenous groups of the Northeast, particularly the Iroquoian-speaking peoples such as the Mohawk and the Seneca. Typically, longhouses were long, narrow buildings made of wooden poles and bark. They consisted of one room and had rectangular frames with rounded tops. Each structure would house several families within a clan. In addition to homes, longhouses could be used for ceremonies or other gatherings. They were important cultural symbols.



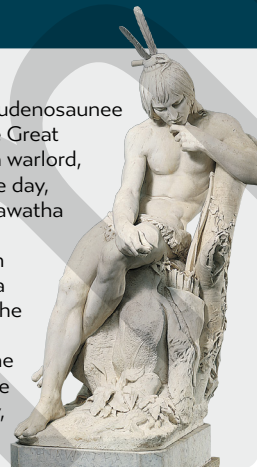
The American bison plays an important role in many Indigenous cultures of North America. Though most associated with the Great Plains, the bison roamed as far as the East Coast, encouraged by Native peoples, who had used fire to extend grasslands for bison populations and other grazing animals.

SPOTLIGHT



Hiawatha

Hiawatha was an Onondaga man, shown in sculpture to the right. Haudenosaunee tradition holds that he became the disciple of a prophet known as the Great Peacemaker. After Hiawatha's daughters were killed by the Onondaga warlord, Tadodaho, he was consumed with grief. As he walked along a lake one day, ducks flew up, revealing white shells in the water. Using the shells, Hiawatha developed a ritual to help heal a person of their grief, known as the "condolence ceremony." Hiawatha and the Great Peacemaker went on to unite the chiefs of the Oneida, Cayuga, Mohawk, and Seneca into a grand council. With the help of a woman, Jigonsaseh, Hiawatha and the Great Peacemaker confront Tadodaho. Jigonsaseh combs the snakes from Tadodaho's hair and transforms his mind. Tadodaho then joins the alliance, and the five nations form the confederacy that would become the Haudenosaunee, the world's oldest continuous democracy. Today, this peace agreement is documented in the Hiawatha Belt.



Indigenous Studies

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SPOTLIGHT



Hiawatha

- Remind students that the dominant culture often privileges written modes of storytelling and record-keeping over oral tradition or material artifacts. A key example of this is the contrast between the oral tradition connected to the Hiawatha Belt and Henry Wadsworth Longfellow's poem, *The Song of Hiawatha*.
- Distribute copies of the **T-Chart** on page 14 of the **Teacher Tools**. In the first column, have students record key events, groups, individuals, and values from an Indigenous perspective. Have students read the **Spotlight** feature on page 67 and [Wampum: Our Historical Record](#) to consider Indigenous narratives of Hiawatha, the Haudenosaunee, Iroquois Confederacy, and encounters with Europeans.
- Next, have students review the closing lines of Henry Wadsworth Longfellow's epic poem, [The Song of Hiawatha](#), and search for events, groups, individuals, and values. Consider having students review the [National Park Service's Discussion of The Song of Hiawatha](#) and its impacts on Indigenous peoples.
- Have students write two to three paragraphs responding to one of the following questions:
 - » How do the wampum belts and their related oral histories differ from Longfellow's poem regarding relationships between Indigenous people and Europeans?
 - » Many wampum belts were held in museums before being repatriated, or returned, to the Nations that created them. Why do you think Longfellow's poem shaped dominant narratives of Indigenous people if wampum belts were available to the public in museums?

Resource Tip



[Haudenosaunee Culture: The Great Law as a Model for US Democracy](#) provides primary documents and activities for students to analyze the Great Law and make a comparative study of Haudenosaunee and US democracy.

ELL Adaptation: Spotlight

Consider the following alternative approaches to this activity to meet the needs of your class.

- Accommodated Option:** Have students compare the **Spotlight** feature and a text intended for early readers, such as *Hiawatha and the Peacemaker* by Robbie Robertson.
- Integrated Option:** Have students compare a historical or cultural narrative from their country or culture of origin with the **Spotlight** feature about Hiawatha.
- Cooperative Option:** Strategically pair students to read the articles and poem together. Direct students to practice tellback by rephrasing key ideas at the end of every paragraph in the articles, or every few lines in the poem.

Connect It: Culture

Success Criteria: Students will use an interdisciplinary learning lens to connect history to Indigenous studies.

Land Acknowledgment

- Read the **Connect It: Culture** on page 68 as a class.
- Direct students to research any local organizations or events that have created a land acknowledgment statement. As a class, briefly discuss these statements, which organizations created them, and why you think they were created.
- Next, direct students to the [Native Land Digital](#) interactive map. Have students research which Indigenous cultures are associated with places that are important to them, such as their home, previous residences or residences of family members, favorite vacation spot, favorite university, etc.
- Direct students to explore the websites of Indigenous groups associated with the locations they researched. Have students draft an acknowledgment statement and list three to four actions they could take to support the nations they researched. Students should consider methods of support that would be appropriate for people of a variety of incomes and ages.
- Consider having students plan for their school community to take part in methods of support by way of a service project, donation, etc.



Ramses King, a basket weaver of the Mississippi Band of Choctaw Indians, weaves river cane into a basket.

CONNECT IT: Culture



Land Acknowledgment

Land acknowledgments provide opportunities for people to identify the Indigenous group(s) on whose land they are on. For example, during Deb Haaland's 2021 confirmation hearing as Secretary of the Interior in Washington, DC, she acknowledged to the crowd that they sat on the ancestral lands of the Nakotchtank (Anacostan) and Piscataway peoples. Many people appreciate these actions as steps toward awareness, but others feel it is not enough, equating it with apologizing for something without changing one's actions. What other ways can someone support the Indigenous peoples on whose lands they live?

Above: Chief Billy Redwing Tayac (Piscataway) and his son Mark at the 1999 groundbreaking for the National Museum of the American Indian.

The Southeast

Part of the Eastern Woodlands, the Southeast has a warmer climate than its northern counterpart. The Southeast is a humid, fertile region with a long growing season. Because of this, many of the Indigenous peoples within the Southeast became expert farmers. Groups like the Cherokee, Chickasaw, Choctaw, and Seminole relied on agriculture and grew crops like corn, squash, sunflowers, and tobacco. They also hunted deer and other animals.

In the Eastern Woodlands, many Indigenous cultures lived in wigwams, which are cone- or dome-shaped homes made from wood, reeds, or brush. Bark, animal skins, or grass mats could be used to keep the shelters warm and protect against the elements. Wigwams worked well as temporary structures. They could easily be taken down and reassembled for migration.

The Caribbean

Known for its humid climate and sandy beaches, the Caribbean is a diverse region with mountains, volcanoes, rainforests, and reefs. The historic peoples of the Caribbean islands, including the Taíno and other Arawak peoples and the Kalinago (Carib), were among the first Indigenous nations to encounter Europeans.

Caribbean cultures had complex, hierarchical social, political, and belief systems. Many lived in family compounds within **chieftaincies** led by a *cacique*. Caciques often inherited their positions.

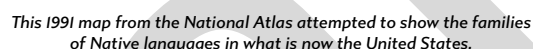
Caves play a special role in Taíno spirituality and history. They were used as sites for prayer, art, and to perform rituals to see into the future. Visions could help leaders make decisions about conflict and agriculture.

Notes

Though many once believed Caribbean Indigenous cultures had been wiped out by the arrival of Europeans, new research has proved otherwise. DNA studies have revealed that large percentages of people in countries such as Puerto Rico, Cuba, and the Dominican Republic are descendants of the Taíno. Elements of Taíno culture survive, including parts of the language. These communities carry on tradition despite near annihilation.

Native peoples are resilient. Despite facing centuries of violence and discrimination, they are still here, practicing their cultures and fighting for their lands. Throughout this unit, we will examine the many ways that Native peoples have faced oppression in the United States, as well as the many ways they have resisted that oppression.

There are millions of Indigenous Americans in the United States today. Thirteen percent of the 9.7 million people who identified as American Indian or Alaska Native (alone or in combination) on the 2020 Census live on Native reservations, according to the US Department of Health and Human Services.



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Some Indigenous languages are at risk for becoming extinct. Extinct languages have no Native speakers. Why is it important to preserve Indigenous languages? What can be done to keep these languages alive?

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Notes

As of 2022, there are 324 federally recognized Native reservations within the United States. Yet years of discrimination has meant that Indigenous people have faced significant inequality when it comes to finding safe, affordable housing. High poverty rates and underfunding by the government have contributed to overcrowding, lack of services like heating and plumbing, and other issues on tribal lands. The National Low Income Housing Coalition has called on Congress to increase funding to address the severe housing needs faced by Native communities.

Land has long played an important role in Indigenous communities. However, policies crafted by European colonial powers and, later, the United States have specifically aimed to strip Native nations of their lands. European settlers flocked to the Americas in search of “free” land. US expansionists looked to take over the entire continent, from “sea to shining sea.” Despite agreeing to treaties and creating the reservation system, the US government continued to seize and break up Native-held lands for its own purposes. Today, corporations seek to exploit the resources of Indigenous lands or to use them as dumping grounds for their waste.

Indigenous people face higher rates of homelessness and malnutrition and have less access to health services than other groups. Consequently, they suffer from poorer health, with high levels of type 2 diabetes and cardiovascular disease, and low life expectancy. Problems like water contamination and air pollution threaten Native health as well. All of this occurs despite the US government’s legal obligation to provide health care to Native peoples.

Despite the challenges they face, Native activists work to preserve their histories and cultures in many ways. Many Native people carry on expressive and artistic traditions such as beadwork, basket weaving, dancing, painting, and sculpture. Some participate in programs to preserve and teach Native languages. Others are involved in museum efforts to repatriate eligible materials to Native nations including human remains, funerary objects, sacred objects, and objects of cultural patrimony.

Indigenous rights activists advocate for land and water rights in 2021 at the Standing Rock Reservation in South Dakota.



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Unit 2

Who Counts?

Indigenous identity is both complex and controversial. Who gets to call themselves Indigenous? Identity can be related to both genetic ancestry and cultural heritage. Generally speaking, being “Indigenous” means having ancestral relations to the original inhabitants of an area and belonging to a sovereign Indigenous nation. However, many people of Indigenous heritage have lost connections with their culture because of colonization and oppression. Indigenous nations also include many people of mixed racial heritage, who make up the majority of the Indigenous population.

According to the US Census, the Native American population grew by 86.5 percent between 2010 and 2020. Many factors may explain this increase. For example, growing birth rates and declining mortality have contributed to it. Demographers also believe that changes in the way people are allowed to identify on the census, and increased pride for Indigenous identity, have also affected population counts. But an increase in the number of people who have little or no Indigenous ancestry but claim Indigenous identity, a process known as “*race-shifting*,” may also contribute.

Indigenous people also work with their tribal governments and local, state, and federal governments in the United States to protect their rights and interests.

Though the historic peoples of North America have a long and meaningful history, they are alive and shaping our world today. They have managed to survive and thrive, despite deliberate efforts to destroy them and their cultures. While Indigenous peoples may live in modern homes, the beliefs and traditions of their ancestors continue to shape many aspects of their lives.



Indigenous nations navigate the Native American Graves Protection and Repatriation Act (NAGPRA) processes for the repatriation of NAGPRA-eligible materials from museums and universities. Here, the Saginaw Chippewa Indian Tribe of Michigan conducts a Recommitment to the Earth ceremony for an ancestor and associated funerary objects that were returned under NAGPRA.

Lesson | Content Connections

1. How did the natural environment influence the historic Indigenous nations of North America?
2. How does the land impact these groups today?

Rhetorical Analysis

The rhetorical triangle is a tool to help speakers and writers consider how best to persuade an audience. Traditionally, it has three parts: ethos, pathos, and logos.

Logos refers to the facts and organization that appeal to an audience's sense of logic. Appeals to logic include a clear structure that incorporates facts, statistics, case studies, and other examples.

Review this lesson to find three pieces of evidence that you think could be incorporated in a speech or article to appeal to logic.

Indigenous Studies

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Content Connections



Check for Understanding

Use this formative assessment to check for understanding and ability to meet the **Learning Goals**, and reteach as necessary.

- After students finish the assessment, read the answers and have them grade their work. Discuss their answers as a class. Alternatively, students can answer the questions, discuss their ideas, and receive feedback using the **GSE Online** digital platform.
- Have students complete the **Lesson 1 Content Connections** self-assessment and reflection worksheet on page 22 in the **Unit Assessments**.

Answer Key

1. *The natural environment shaped the types of foods that were available to different Indigenous nations and provided certain materials for making structures, clothing, and tools. Indigenous cosmology and belief systems are also very tied to place, so the natural environment shaped the stories and spiritual beliefs of Native peoples.*
2. *Place continues to be important to Indigenous cultures. They value the land, and activists have been working to protect and restore land that has been damaged by settlers and corporations.*

Rhetorical Analysis

Success Criteria: Students will identify and implement ethos, pathos, and logos in persuasive speaking and writing.

Logos

- Read the **Rhetorical Analysis** activity on page 71 of the **Student Edition** as a class. Consider watching a short video such as [TED-Ed's "How to Use Rhetoric to Get What You Want"](#) by Camille A. Langston for a brief history and explanation.
- Individually, in pairs, or in small groups, have students brainstorm appeals to logic they have encountered in the past week. Examples might include statistics about fuel efficiency in a car commercial or a testimonial presented by a politician or activist championing a cause. Discuss student examples as a class.
- After they have read the lesson, direct students to locate three pieces of evidence from the lesson that could be included in a speech or article to appeal to logic.

Map View

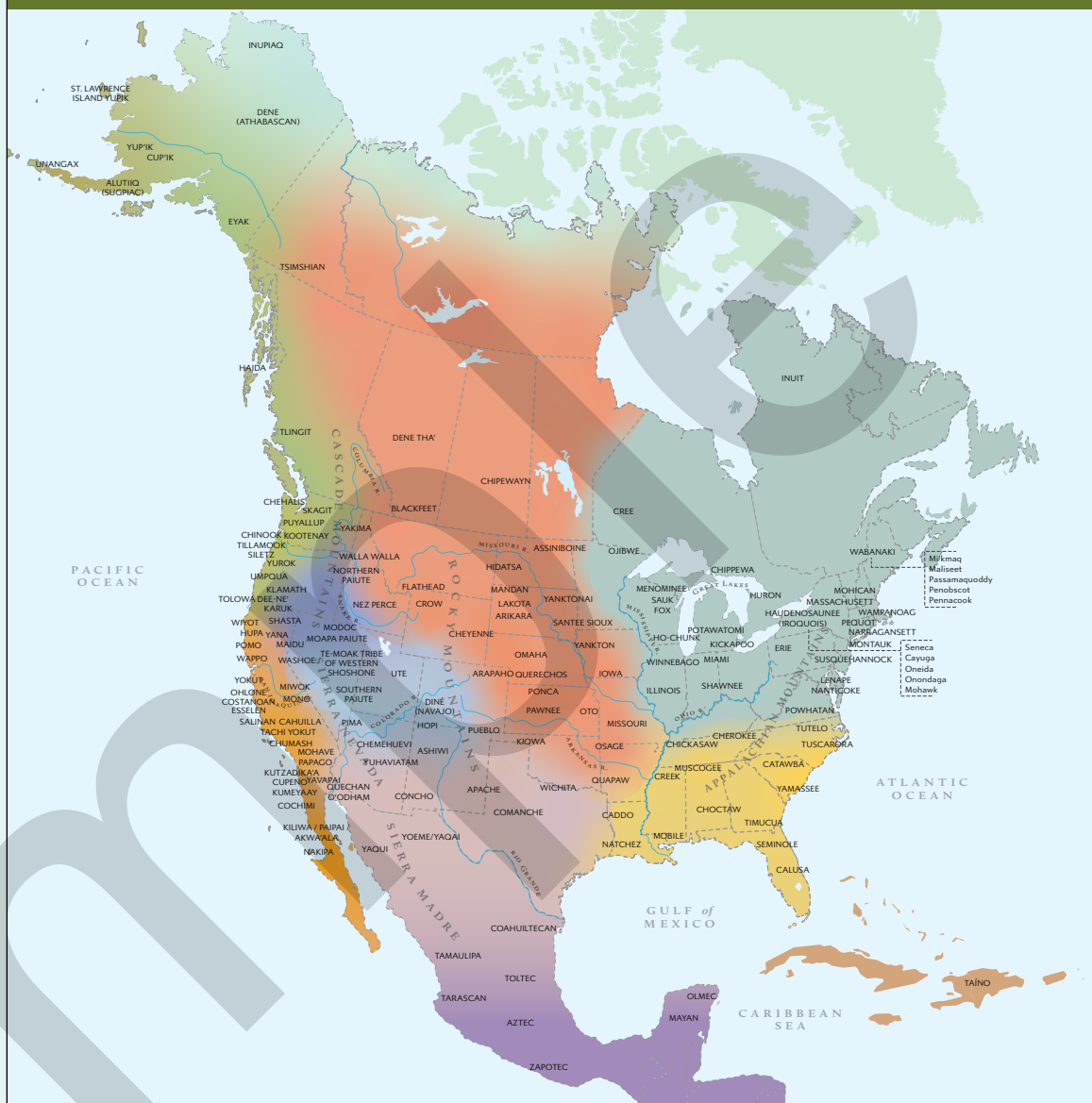
Success Criteria: Students will analyze maps and data to engage with Indigenous studies.

Tribes and Nations

- As a class, discuss the historic Indigenous nations of North America. Provide students or student groups ten minutes to research Indigenous peoples on whose ancestral land they live.
 - **Ask:** What aspects of our environment do you think most influenced the economy and lifestyle of local historic nations?
 - **Ask:** How did the arrival of Europeans alter the Indigenous economy, culture, or lifestyle?
- Have individual students select a nation from the map to research. Students should make an infographic summarizing their findings. Consider assigning regions (as indicated on page 73 of the **Student Edition**) or nations to ensure all regions are represented and have a similar number of student researchers. Infographics should include at least the following details:
 - » methods of gathering food, such as agriculture, animal husbandry, etc.
 - » range of territory and whether communities were fixed or mobile
 - » spoken language
 - » origin stories, deities, spiritual beliefs, and celebrations
 - » systems of government, method for selecting leadership, and responsibilities of leaders
 - » traditional arts or crafts
 - » relationships with other nations, including economic relationships, allies, rivals, etc.
 - » interactions with colonizers including treaties, forced relocation, warfare, etc.
- Group students by region then have each individual present their infographic to their group. Student groups should then research additional nations within the region to gather more evidence.
- Direct student groups to present the region they researched to the class, noting similarities and differences in language, governance, and celebrations. Student groups should also discuss interactions among indigenous nations and interactions between colonial and indigenous nations within a region.
- After the jigsaw activity, direct individual students to write a paragraph-long exit ticket on shared culture and diversity within a region.



Map View | Tribes and Nations c. 1450



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Unit 2

Examine the map to identify some of the different major Indigenous cultural regions of North America and the historic nations found within them. Which region do you live in, and who are the Indigenous peoples sovereign to that land?

Regions

- Great Plains:** expansive prairie; home to groups such as the Arapaho, Cheyenne, and Sioux
- California/Far West:** temperate coastal region; home to groups such as the Miwok, Salinan, and Hupa
- Southeast:** humid, fertile region; home to groups such as the Cherokee, Choctaw, and Seminole
- Northeast:** forested region with many hills and rivers; home to groups such as the Haudenosaunee and Lenape
- Pacific Northwest:** mild, rainy coastal region; home to groups such as the Tlingit, Skagit, and Chinook
- Great Basin:** region surrounded by mountains; home to groups such as the Paiute and Ute
- Plateau:** elevated plain; home to groups such as the Nez Perce and the Yakima
- Southwest:** rocky desert; home to groups such as the Hopi, Apache, and Diné
- Caribbean:** warm, tropical region; home to groups such as the Taíno
- Arctic:** flat, icy tundra; home to groups such as the Inuit and Inupiaq
- Mesoamerica:** diverse region with plains, tropical rainforests, mountains, and deserts; home to groups such as the Maya and Zapotec

Consider This

Investigate the history of the historic Indigenous nations in your county or region. What aspects of local Indigenous culture have changed over time? What aspects have remained the same?

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Voices

AN ETHNIC STUDIES SURVEY

STUDENT SUPPORT GUIDE

QUICK TOUR

Unit 2: Indigenous Studies

Unit Overview

Each unit of this Student Support Guide includes the following features to support your understanding of the text. Use the **Study Strategy** described below as you read through each lesson.

The Essential Question ?

Each chapter has an Essential Question. Essential means that something is important or needed. You should be able to answer the Essential Question once you are done reading a chapter. To make sure you remember the question, you will read it at the beginning of each lesson.

Learning Goals

Learning Goals are topics that you should be able to talk about at the end of each lesson. The Learning Goals change for each lesson, so you will read through them before you read the Quick Tour.

Key Terms and The Word

Key Terms are the new words that you will learn in each lesson. In the text, these new words are highlighted yellow. You will also see some other words that are highlighted **bold**. These words are not Key Terms, but they are words that will help you understand what you are reading. The definitions for those words will be found in The Word boxes in the margins.

Content Connections

At the end of each lesson, there will be questions to check your understanding. You will also be given a chance to reflect on the study strategy for this unit and see how what you read in the Quick Tour can help you answer the Essential Question.

Study Strategy

Research shows that studying material over time in smaller chunks, rather than all at once, leads to better memory retention and understanding. As you read through the Quick Tour, take note of the sections throughout. As you prepare for an assessment on this unit, use those sections to break your study material into smaller pieces. Then, create a schedule that allows you to review those topics multiple times over your study period. Use the calendar planning tool below to make a plan for spreading out your study time to avoid last-minute stress.

Monday	Tuesday	Wednesday	Thursday	Friday
Section: _____ _____ _____	Section: _____ _____ _____	Section: _____ _____ _____	Section: _____ _____ _____	Section: _____ _____ _____
 Study Time: _____ minutes	 Study Time: _____ minutes	 Study Time: _____ minutes	 Study Time: _____ minutes	 Study Time: _____ minutes

The Essential Question ?

How have Indigenous peoples shaped and been shaped by US history, policy, and culture?

In other words...

How have Indigenous peoples impacted US history, policy, and culture? In turn, how have these things impacted Indigenous peoples?

Learning Goals

1. I can explain what it means to be Indigenous in what is now the United States.
2. I can identify and describe historic Indigenous groups within the cultural regions of the United States.
3. I can identify a throughline between historic Indigenous cultures and the Indigenous nations of today.

Key Terms	Translation, Example, or Drawing
▪ chieftancy (noun): a people governed by a chief	
▪ ethnographer (noun): a person who studies human cultures	
▪ Indigeneity (noun): a social identity that reaffirms connections to land and Indigenous ways of knowing and being	
▪ race-shifting (noun): the process of changing one's racial self-identification	
▪ sacred (adjective): high valued and worthy of respect, holy	

Notes	Glossary
What is the social identity of Indigeneity? - The land now governed by the United States is the ancestral homeland of many Indigenous nations. These nations are often lumped together in a single racialized group. However, Indigenous peoples are incredibly diverse. They have hundreds of languages, ways of life, and understandings of the world. - The definition of a person's or community's Indigenousness, or Indigeneity, is complex. Indigeneity is often associated with "firstness." It is a connection to the original inhabitants of a territory. - To be Indigenous is described as a racial and ethnic term of self-identification. But it also means to belong to a community, as a citizen of an Indigenous nation. In the United States, there are over 500 federally recognized tribal groups. There are hundreds more without federal recognition. - Indigenous peoples of the Americas have lived here since time immemorial. We can learn about the experiences of nations through carefully preserved oral histories. We can also learn from archaeological evidence. The best way to learn about the experiences of Indigenous groups is to turn to the historians of those communities themselves.	immemorial \ĩ-mŭ-MŌR-ē-ŭ\ (adj.): existing before recorded memory
Who were the ancient peoples of the Americas? - Over several millennia, the population of the Americas increased and spread across the entire Western Hemisphere. Ancient American societies grew, with some overseeing vast territories. - In Mesoamerica, the Olmec civilization was one of the earliest and most influential Amerindian societies. The Olmec people created urban centers. They built mounds thought to be used for rituals and administrative activities. They played ball games, drank chocolate, and are best known today for their giant stone head sculptures, carved from large boulders. - In what is now the southwestern United States, the Ancestral Pueblo culture developed an agricultural economy. It was based on corn, beans, and squash, often called the "three sisters." They built roads and large villages. There were centers for trade, ceremonies, and political activity. - The Ancestral Pueblo peoples participated in large trade networks. Large cities, such as Chaco Canyon, were centers of learning and culture. They later migrated to smaller city-states. Ancient sites continue to be sacred places for descendants of the Ancestral Pueblo people, such as the Hopi. - In the Ohio and Mississippi River Valleys, there were societies sometimes referred to as "Mound Builders." They created city-states like Cahokia.	millennia \mŭ-LĚ-nē-ŭ\ (n.): 1,000 years

Summary/Notes



Notes	Glossary
How are cultural regions used to categorize and better understand historic Indigenous groups? - Land is central to Indigenous cultures. Today, many social scientists use cultural regions to categorize and better understand the historic Indigenous peoples. A cultural region is a geographic area in which people share cultural traits. This includes foods, religious beliefs, political systems, or language families. - Physical characteristics like climate, landforms, and vegetation impact the lives of those who live in a particular area. Cultural regions do not have hard borders, but they help us to better understand the people who live or lived in a particular area. By breaking areas up into regions, we can notice patterns and relationships. - Photographer and ethnographer Edward S. Curtis was criticized for romanticizing Indigenous peoples. What is the danger of viewing a group through a particular lens?	romanticize \rō-MĀN-tŭ-sīz\ (v.): treat or present in a way that only acknowledges ideal or "good" characteristics
Who are the Indigenous peoples of the Arctic region? - The Arctic region lies above the Arctic Circle. It is characterized by its cold, dry climate and its flat, treeless landscape. - Indigenous groups of the Arctic include peoples such as the Iñupiat (also known as Alaska Inuit) and the Aleut. The region has extreme climate and minimal plant growth. Indigenous peoples of the Arctic traditionally relied mainly on large animals like seals, caribou, and polar bears. They used these animals for food, warmth, and fuel. - Native peoples of the Arctic are innovative. Their inventions helped people thrive in harsh climate and terrain. For example, the Inuit are credited with inventing kayaks, toboggans, snowshoes, and harpoons. - Igloos are usually dome-shaped structures made of snow. The snowy walls help to keep cold winds out and warm body heat in. In the summer months, Inuit peoples lived in animal-skin tents called tupiqs. Other homes included structures built from whale bone, stone, sod, and driftwood.	

Summary/Notes

[illegible]

Notes	Glossary
Who are the Indigenous peoples of the Northwest Coast region? • The Pacific Northwest stretches from what is now Alaska to northern California. It is a lush environment with heavy rainfall, rocky coasts, rainforests, and mountain ranges. Many Indigenous groups call the Northwest Coast region home. This includes the Chinook, Tlingit, Haida, and Coast Salish peoples. • The historic peoples of the Pacific Northwest were generally seafaring and fishing peoples. Salmon, a main source of food, was sacred in their communities. They had extensive and prosperous trade networks. They spoke many languages, but shared similar cultures and customs. This includes the potlatch, a ceremony of gifts. • The region has many forests. Groups like the Tlingit built wooden homes. They also carved wooden totems and masks.	prosperous \PRŌ-spŭ-rŭs\ (adj.): successful
Who are the Indigenous peoples of the California region? • Separated by many mountains and valleys, the historic peoples of California lived far from one another. Native peoples of the region developed distinct cultures, with as many as 135 different languages. The area was home to an estimated 300,000 Indigenous peoples. Groups included the Karok, Mojave, Pomo, Miwok, and Modoc peoples, among many others. • Acorn meal was the staple food of many Indigenous peoples of California. They also harvested nuts and root vegetables. They fished along the coast and in the streams. California Native societies were often organized into large family units or clans.	
Who are the Indigenous peoples of the Plateau region? • A plateau is a high plain. The Plateau region is between the Rocky Mountains and the Cascade Range. It is mostly dry, but there are many rivers in the region. Fishing was an important food source. • Indigenous peoples established many trade networks within the Plateau region. They traded with groups from both local and more distant cultures. • Groups like the Interior Salish dug pits and surrounded them with a wooden frame to create pit houses.	

Summary/Notes



Notes	Glossary
Who are the Indigenous peoples of the Great Basin region? • The Great Basin lies between the Sierra Nevada and Rockies, mostly in present-day Nevada and Utah. It has hot, dry summers and cold, snowy winters. Surrounded by mountains, the area receives little rainfall. • Groups such as the Shoshone, Bannock, and Ute peoples built permanent villages with small populations. They followed the natural cycles of the seasons, changing locations to hunt, gather berries and pine nuts, and grow plants.	
Who are the Indigenous peoples of the Southwest region? • The Southwest is a hot, dry region. It receives little rainfall, though the mountains receive snow. Many Indigenous groups of the Southwest are known for their basket weaving. Some groups in the area were farmers. This includes the Hopi, Zuni, and Yuma, descendants of the Ancestral Pueblo peoples. They tended to live in permanent settlements, with dwellings called pueblos. There were also ceremonial centers known as kivas. • Other groups, including the Diné (also called Navajo) and Apache, were more migratory. They lived in less permanent housing, such as the hogan, a small traditional Diné home made of wood and mud. The Pueblo peoples of the Southwest typically built their home out of adobe. Adobe is a mixture of straw and clay earth.	
Who are the Indigenous peoples of the Great Plains region? • From Mexico up to Canada, the Great Plains have been home to many Indigenous peoples. This includes the Cree, the Sioux, the Arapaho, and the Kiowa peoples, among many others. As a home to so many groups, disputes over territory were common. • Much of the Plains region is covered with prairie and fertile soil. The grassy region was the main home of the American bison, also called the buffalo. The Indigenous peoples of the area relied on the bison for food and to create clothing, shelter, and tools. • Many peoples of the Great plans lived migratory lifestyles. Groups such as the Cheyenne and the Lakota housed themselves in tipis. These were cone-shaped tents covered in animal hides. The dwellings were easier to take down and set up than permanent structures. Tipis continue to be used in ceremonies within Plains nations today.	dispute \di-SPÜT\ (n.): argument

Summary/Notes



Notes	Glossary
Who are the Indigenous peoples of the Northeast region? - Groups such as the Anishinaabe, Huron, Micmac, Pequot, and Wampanoag call the diverse terrain of the Northeast home. - Several cultures of the Northeast organized their societies into a federal group known as the Haudenosaunee (Iroquois) Confederacy. They were influential to US politics. This confederacy consisted of six nations: the Cayuga, the Oneida, the Onondaga, the Mohawk, the Seneca, and later the Tuscarora. They lived in agricultural villages. Family lineages governed towns, with elders holding positions of respect and authority. - Coastal people ate shellfish. They used shells to make beads called wampum. Wampum was used for many different purposes. Wampum belts supported oral tradition and document agreements. - A longhouse is a traditional dwelling of some Indigenous groups of the Northeast, particularly the Iroquoian-speaking peoples such as the Mohawk and the Seneca. In addition to homes, longhouses could be used for ceremonies or other gatherings. They were important cultural symbols.	lineage \lí-nē-íj\ (n.): descendants in a line from a single ancestor
Who are the Indigenous peoples of the Southeast region? - The Southeast is a humid, fertile region with a long growing season. Because of this, many of the Indigenous peoples within the Southeast became expert farmers. Groups like the Cherokee, Chickasaw, Choctaw, and Seminole relied on agriculture and grew crops like corn, squash, sunflowers, and tobacco. They also hunted deer and other animals. - In the Eastern Woodlands, many Indigenous cultures lived in wigwams. Wigwams are cone- or dome-shaped homes made from wood, reeds, or brush.	
Who are the Indigenous peoples of the Caribbean? - The Caribbean is a diverse region with mountains, volcanoes, rainforests, and reefs. The historic peoples of the Caribbean islands, including the Taíno and other Arawak peoples and the Kalinago (Carib), were among the first Indigenous nations to encounter Europeans. - Caribbean cultures had complex, hierarchical social, political, and belief systems. Many lived in family compounds within chieftaincies led by a cacique. Caciques often inherited their positions. - Caves play a special role in Taíno spirituality and history. They were used as sites for prayer, art, and to perform rituals to see into the future. - Caribbean societies used nets, harpoons, and traps to catch fish and other marine life. They also hunted and grew crops. - DNA studies have revealed that large percentages of people in countries such as Puerto Rico, Cuba, and the Dominican Republic are descendants of the Taíno. Elements of Taíno culture survive, including parts of the language.	

Summary/Notes



Notes	Glossary
What are some contemporary issues being faced by Indigenous Americans? • There are millions of Indigenous Americans in the United States today. Thirteen percent of the 9.7 million people who identified as American Indian or Alaska Native (alone or in combination) on the 2020 Census live on Native reservations. • As of 2022, there are 324 federally recognized Native reservations within the United States. Issues include affordable housing, high poverty rates, underfunding, overcrowding, and a lack of services like heating and plumbing. • Land has long played an important role in Indigenous communities. However, policies of European colonists and, later, the United States have aimed to strip Native nations of their lands. European settlers came to the Americas in search of “free” land. US expansionists wanted to take over the entire continent. Despite agreeing to treaties and creating the reservation system, the US government continued to seize and break up Native-held lands for its own purposes. Today, corporations seek to exploit the resources of Indigenous lands or to use them as dumping grounds. • Indigenous people face higher rates of homelessness and malnutrition. They also have less access to health services than other groups. As a result, they suffer from poorer health, with high levels of type 2 diabetes and heart disease, and lower life expectancy. Problems like water contamination and air pollution threaten Native health as well. All of this occurs despite the US government’s legal obligation to provide health care to Native peoples. • Despite the challenges they face, Native activists work to preserve their histories and cultures. Many Native people carry on expressive and artistic traditions. This includes beadwork, basket weaving, dancing, painting, and sculpture. Some participate in programs to preserve and teach Native languages. Others are involved in museum efforts to repatriate materials to Native nations. This includes human remains, burial objects, sacred objects, and other objects of cultural importance. • Indigenous people also work with their tribal governments and local, state, and federal governments in the United States to protect their rights and interests. While Indigenous peoples may live in modern homes, the beliefs and traditions of their ancestors continue to shape much of their lives.	repatriate \rē-PĀ-trē-āt\ (v.): return someone or something to their original country
Who counts? • Identity can be related to both genetic ancestry and cultural heritage. Many people of Indigenous heritage have lost connections with their culture because of colonization and oppression. • According to the US Census, the Native American population grew by 86.5 percent between 2010 and 2020. Growing birth rates and declining mortality have contributed to this growth. Increased pride for Indigenous identity has also affected population counts. But an increase in the number of people who have little or no Indigenous ancestry but claim Indigenous identity, a process known as “race-shifting,” may also contribute.	

Summary/Notes



Content Connection

1. How did the natural environment influence the historic Indigenous nations of North America?

2. How does the land impact these groups today?

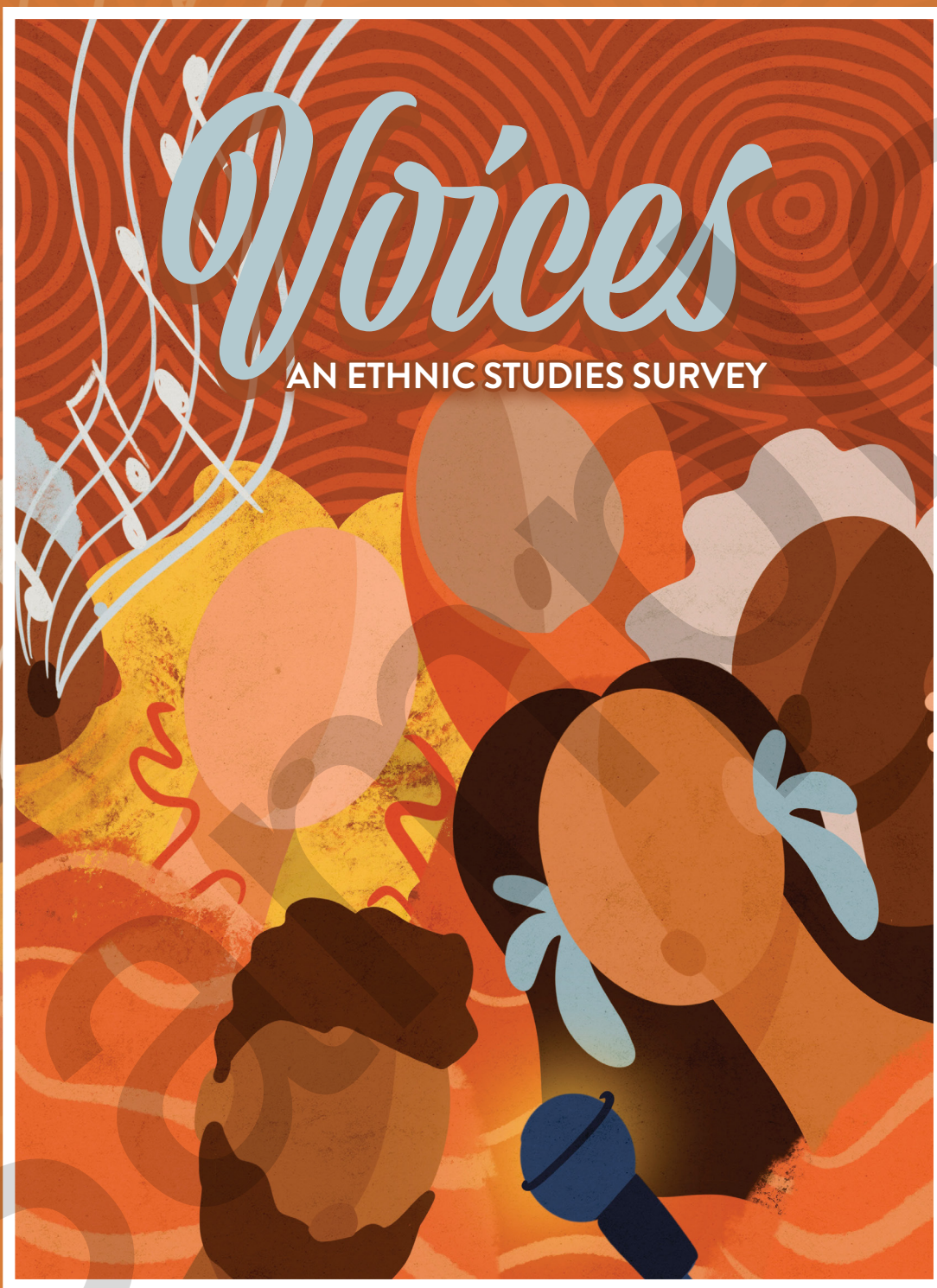
Lesson Reflection

1. What went well with the study strategy for this lesson? What would you change for the next lesson or unit of study?

2. How can what you learned in this lesson help you answer the Essential Question?

Voices

AN ETHNIC STUDIES SURVEY

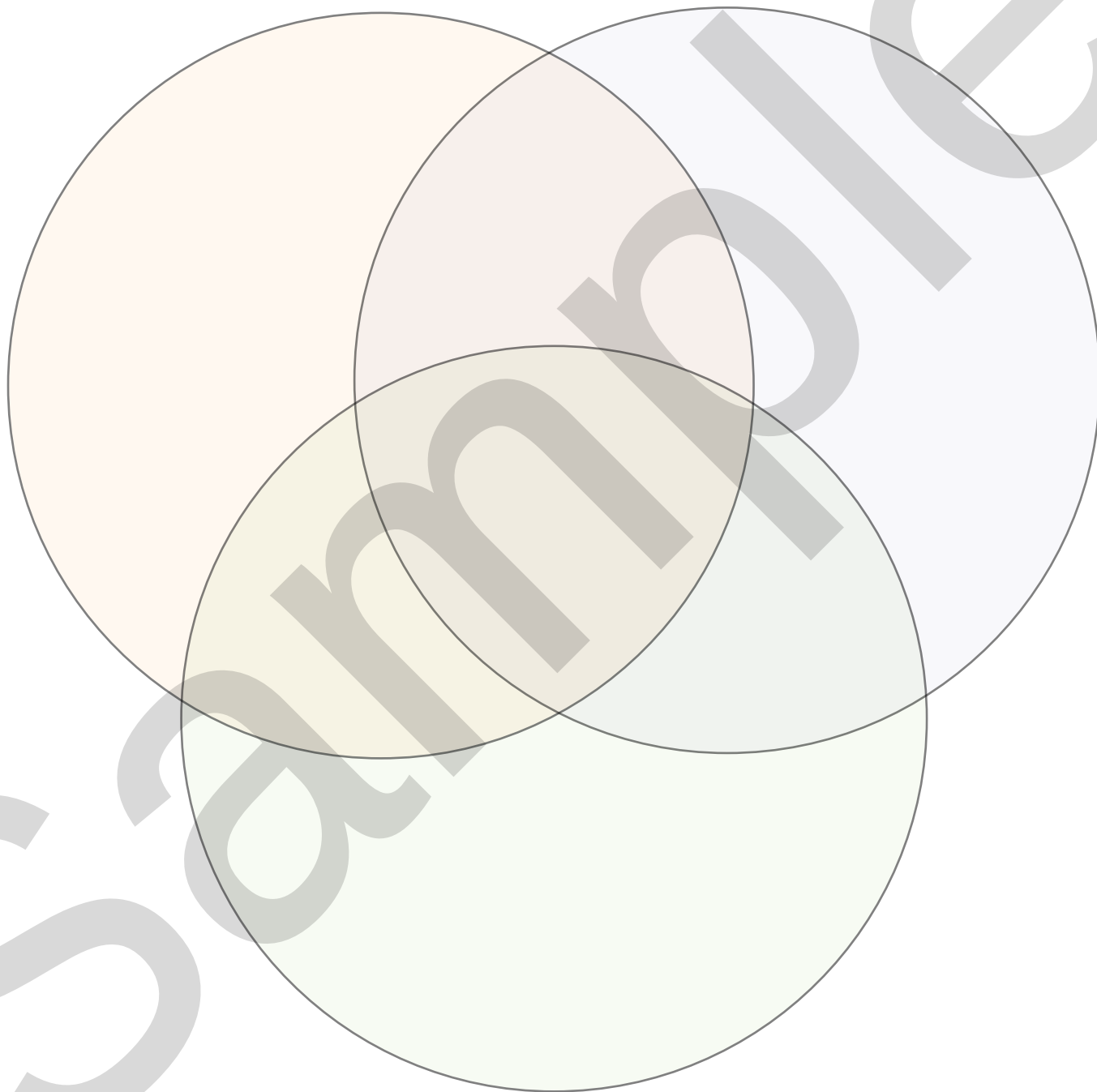
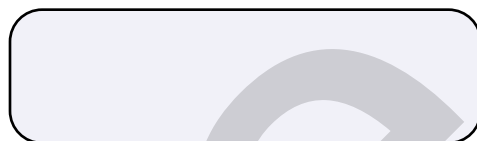


TEACHER TOOLS

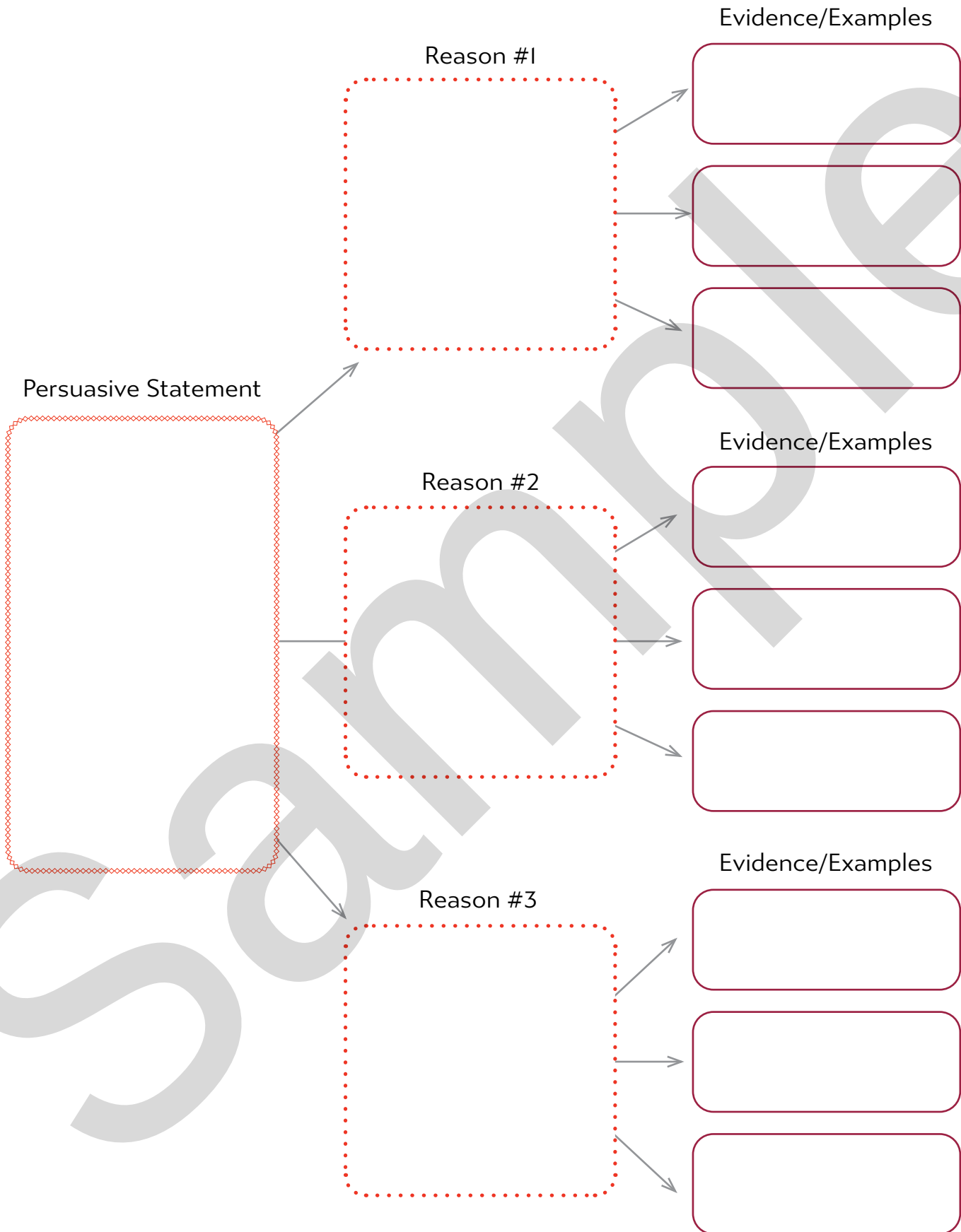
T-Chart

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Triple Venn Diagram



Persuasion Map



Unit 2: Extra Document-Based Question

Instructions: Evaluate the sources below, then answer the document-based question. This section will test your ability to work with historic documents and take into account the source and the author's point of view. Use at least three sources in your response, and include additional information and specific details from your knowledge of history.

Question 1. Evaluate the relationships between tribal, state, and national governments through the lens of water rights to Indigenous peoples in the United States.

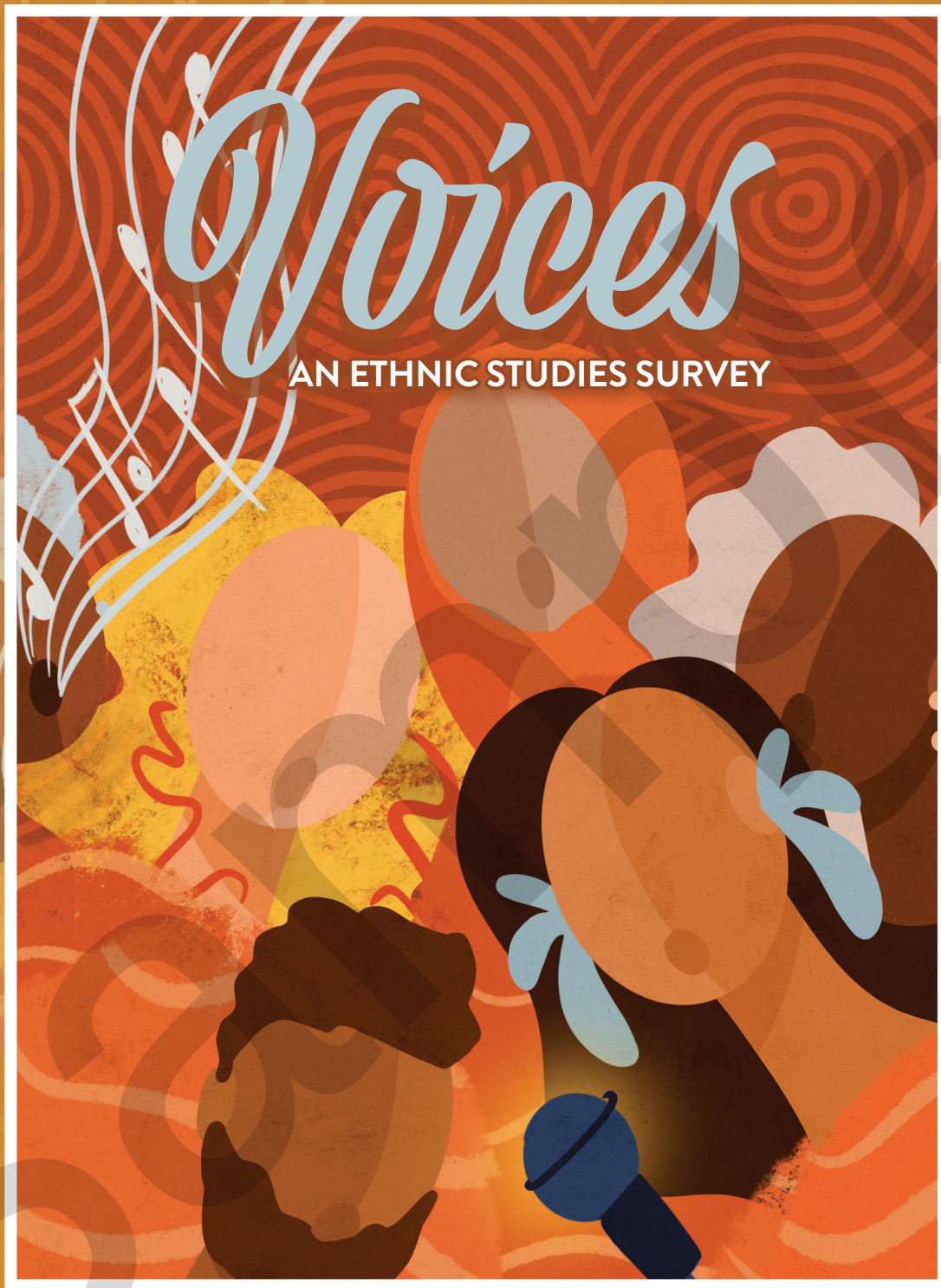
Document 1. This is an excerpt of Article 13 of the Treaty between the United States and the Navajo Nation, signed in New Mexico in 1868. Advocates for Indigenous water rights claim that the ability to access water for household and agricultural use on reservations is implied in the treaty.

Article 13. The tribe herein named, by their representatives, parties to this treaty, agree to make the reservation herein described their permanent home, and they will not as a tribe make any permanent settlement elsewhere, reserving the right to hunt on the lands adjoining the said reservation formerly called theirs...it is further agreed by the parties to this treaty, that they will do all they can to induce Indians now away from the reservation set apart for the exclusive use and occupation of the Indians, leading a nomadic life, or engaged in war against the people of the United States, to abandon such a life and settle permanently in one of the territorial reservations set apart for the exclusive use and occupation of the Indians.

Document 2. In this photograph, Darlene Arviso of St. Bonaventure Indian Mission fills buckets from a water truck. About a third of the people living on Navajo reservations do not have indoor plumbing and rely on communal water spigots or deliveries like this to access water for drinking, cooking, bathing, and cleaning.



Jim West/Alamy Stock Photo



UNIT ASSESSMENTS

Content Connection | Unit 2

Instructions: At the end of the unit, circle the number of stars that most closely resembles your success in meeting the goal.



Did not meet objective



Somewhat met objective



Totally met objective

Lesson 1

- I can explain what it means to be Indigenous in what is now the United States. ★★★
- I can identify and describe historic Indigenous groups within the cultural regions of the United States. ★★★
- I can identify a throughline between historic Indigenous cultures and the Indigenous nations of today. ★★★

Why I think this best describes my learning: _____

What I still have questions about: _____

What I can do better next time: _____

Lesson 2

- I can describe the concept of settler colonialism. ★★★
- I can identify approaches the United States took toward relations with Indigenous Americans. ★★★
- I can evaluate the impacts of European colonization and US policies on Indigenous peoples. ★★★

Why I think this best describes my learning: _____

What I still have questions about: _____

What I can do better next time: _____

Lesson 3

- I can explain the purpose of Indian boarding schools. ★★★
- I can begin to describe what life was like in Indian boarding schools. ★★★
- I can evaluate the lasting impact of the boarding school policy on Indigenous Americans. ★★★

Why I think this best describes my learning: _____

What I still have questions about: _____

What I can do better next time: _____

Lesson 4

- I can explain the policies and experiences that led to the Indigenous rights movement. ★★★
- I can identify the goals and strategies of the Indigenous rights movement in the 1960s and 1970s. ★★★
- I can describe the worldwide effort for Indigenous rights. ★★★

Why I think this best describes my learning: _____

What I still have questions about: _____

What I can do better next time: _____

Lesson 5

- I can describe the connection between Indigenous rights and environmental activism. ★★★
- I can explain how cultural preservation is a form of resistance. ★★★
- I can identify ways that Indigenous people are standing up for their rights today. ★★★

Why I think this best describes my learning: _____

What I still have questions about: _____

What I can do better next time: _____

In Review | Part 1: Multiple Choice | Unit 2

Instructions: Choose the correct answer for each question.

1. Which of the following statements is true about cultural regions?
 - A. Cultural regions are geographic areas where people share cultural traits.
 - B. Cultural regions have political borders like US states.
 - C. Cultural regions are restricted only to the United States.
 - D. Cultural regions do not have any relationship to geography.
2. Which of the following is **not** common in Indigenous communities in the present day?
 - A. lower life expectancies for Indigenous people
 - B. high poverty rates
 - C. underfunding for Indigenous communities
 - D. safe, affordable housing
3. What was one consequence of the Indian Removal Act?
 - A. Nations already living in the new Indian territories combined together with incoming nations seamlessly.
 - B. Nations had to either sign treaties that allowed the United States to purchase their land or face expulsion to reservations by force.
 - C. The Cherokee nation gained complete political sovereignty.
 - D. Indigenous peoples who were removed from their territory were given hefty sums of gold.
4. Settler colonialism is best described as:
 - A. relocating in a new location at the invitation of local leaders for economic, military, or social purposes.
 - B. a form of colonialism in which foreign settlers move to land already occupied by Indigenous people, often with the goal of displacing them.
 - C. a short-term arrival of foreign explorers whose goal is to study other regions and/or people before returning to their homeland.
 - D. employing missionaries but not soldiers or civilians to establish a new colony.
5. The Friends of the Indian movement believed that:
 - A. they spoke on behalf of Indigenous people.
 - B. Indigenous culture should be taught in all schools in the United States.
 - C. Indigenous peoples could only be "civilized" by assimilating completely into US culture and society.
 - D. efforts to "civilize" Native peoples should not be supported by military efforts.
6. What is one example of cultural preservation as activism in Indigenous communities?
 - A. the revival and preservation of Native languages through classes and digital resources
 - B. the preservation of traditional Native practices including crafts and ceremonies
 - C. protection of traditional Indigenous foodways including food sovereignty
 - D. All of the above are examples of cultural preservation as activism.

Questions 7-8 refer to the source below.



7. Based on the source above, what is one way Indigenous children were made to be "first class" in the eyes of Indian boarding schools?
 - A. through the removal of all traditional Indigenous garments and styling
 - B. through classes such as home economics that taught traditional Indigenous cooking techniques
 - C. through classes on Indigenous farming techniques
 - D. through classes on traditional Indigenous medicine
8. Which of the following claims could be supported by this source?
 - A. Indian boarding schools were designed to share knowledge between Indigenous and settler communities equally.
 - B. Indian boarding schools were physically abusive toward Indigenous students.
 - C. Indian boarding schools were popular among Indigenous peoples and settlers alike.
 - D. Indian boarding schools were one tool used to conform Indigenous peoples to White American cultural standards.

9. Which of the following was **not** a form of protest practiced by Native activists in the 20th century?

- A. the occupation of Alcatraz Island
- B. organized attacks on non-Native businesses creating Native-inspired craftwork
- C. the creation of the Twenty Points Position by a variety of Native activist groups
- D. the occupation of the Bureau of Indian Affairs building in Washington, DC, as a part of the "Trail of Broken Treaties"

10. Which of the following best explains the connection between environmental activism and Native activists?

- A. Native activists are more likely to win environmental disputes in court.
- B. Traditional Native practices and knowledge are often directly tied to the environment.
- C. Climate change is a major issue only in the minds of Native activists.
- D. None of the above best explains this connection.

In Review | Part 2: Short Answer | Unit 2

Instructions: Study the sources below and respond to the prompts. Remember that short-answer questions do not require you to develop and support a thesis statement.

In another home was a frail mother, apparently a widow and three small children, one just a baby. When told that she must go, the mother gathered the children at her feet, prayed a humble prayer in her native tongue, patted the old family dog on the head, told the faithful creature good-by, with a baby strapped on her back and leading a child with each hand started on her exile. But the task was too great for that frail mother. A stroke of heart failure relieved her sufferings. She sunk and died with her baby on her back, and her other two children clinging to her hands.

Chief Junaluska who had saved President Jackson's life at the battle of Horse Shoe witnessed this scene, the tears gushing down his cheeks and lifting his cap he turned his face toward the heavens and said, "Oh my God, if I had known at the battle of the Horse Shoe what I know now, American history would have been differently written."

—Letter written by former US Army Private John G. Burnett, from the Cherokee Messenger, The Cherokee Cultural Society of Houston, 1838–39

The forced migration of Indigenous peoples to reservations began in 1830, with the passing of the Indian Removal Act. In the years that followed, the US government took a variety of tactics to remove sovereignty from Indigenous peoples and continued to remove Indigenous peoples from their land to reservations.

Many of us have resided here for years, have seen this country the victim of Indian raids year after year, and have a right to be credited with intelligent and practical views on this subject. We are firmly convinced that no permanent cessation of these raids, or enduring safety to the isolated camps of miners and ranchmen, can be secured so long as the Chiricahua and Warm Springs bands of these Apaches are permitted to remain in any part of these territories. For two hundred years they have been traditional enemies and at constant war with the white race. It is true there are but few of them, less than five hundred all told, but there are enough, owing to the generally rugged and inaccessible character of the country they infest and raid, and the isolated nature of the settlements, to keep a very large scope of country in a state of ferment, and thereby to retard the development of valuable mining, ranching and grazing properties upon which this country largely depends for its prosperity. Generations of hostility show them to be implacable, and that nothing short of extermination will stop their raids so long as they remain here in proximity to their traditional enemies.

—Letter written by Governor Edmond Ross of New Mexico to President Grover Cleveland supporting the removal of Apache tribes to reservations, 1886

I. Using information from the excerpts above, answer (A), (B), and (C) on the lined page provided.

- A. Explain the reasons why the US government sought to remove Native Americans from their homelands.
- B. Describe what these sources reveal about overall attitudes the US government had toward Native Americans.
- C. Describe the impact that westward expansion had on Indigenous communities.

Name:

Date:

sample

Name: _____

Date: _____

Choose either question 2 **or** question 3 to answer on the following page. Circle the prompt you chose to answer.

2. Answer (A), (B), and (C) on the lined pages provided.

- A.** Briefly define the relationship between Indigenous communities and cultural activism.
- B.** Describe one recent movement undertaken by Native American activists and analyze its outcome.
- C.** Explain one issue that has endured in Indigenous activism over the past 100 years and how response or activism to it has changed over time.

3. Answer (A), (B), and (C) on the lined pages provided.

- A.** Briefly describe the relationship between assimilation and Indian boarding schools.
- B.** Explain the short-term impacts of Indian boarding schools on the Native Americans who attended them.
- C.** Explain the long-term impacts of Indian boarding schools on Native Americans as a whole.

Lined area for writing answers to questions 2 and 3.

Name:

Date:

sample

In Review | Part 3: Document-Based Question | Unit 2

Instructions: Evaluate the sources below, then answer the document-based question on the lined pages provided. This section will test your ability to work with historic documents and take into account the source and the author's point of view. Use at least three sources in your response, and include additional information and specific details from your knowledge of history.

Question 1. Analyze the similarities and differences in contemporary Indigenous rights movements in the Americas.

Document 1: Quannah Chasinghorse is an Oglala Lakota and Han Gwich'in model who has worked with high fashion houses such as Chanel. She uses these platforms as a way to raise awareness of key issues facing Indigenous peoples. In an interview with fellow Indigenous activist Xiye Bastida in 2022, she stated:

As activists we fear that we're being used to improve a brand's image, and that they are using our voices for their own benefit. A lot of people want blank canvases. They want girls they can just do whatever on. But you can't try to erase the Indigeneity that I fought so hard to represent, and that includes my tattoos. It's about putting up my culture, and switching my peoples' generation on. Indigenous people have been misrepresented in the media. It's hard to navigate. [...] I need to be in all these places breaking barriers and establishing that there are standards when you work with Indigenous people. Every time I walk onto a shoot, there's always something, whether it's an ignorant question or ... you know what I mean? It's draining, but it is what it is, and it's so important that our experiences are seen not just as those of advocates, but of real people.

Document 2: Alessandra Korap Munduruku is the lead organizer of an Indigenous community effort to stop mining developments in the Amazon. She was awarded the Goldman Environmental Prize in 2023. In an interview with the North American Congress on Latin America, she said the following:

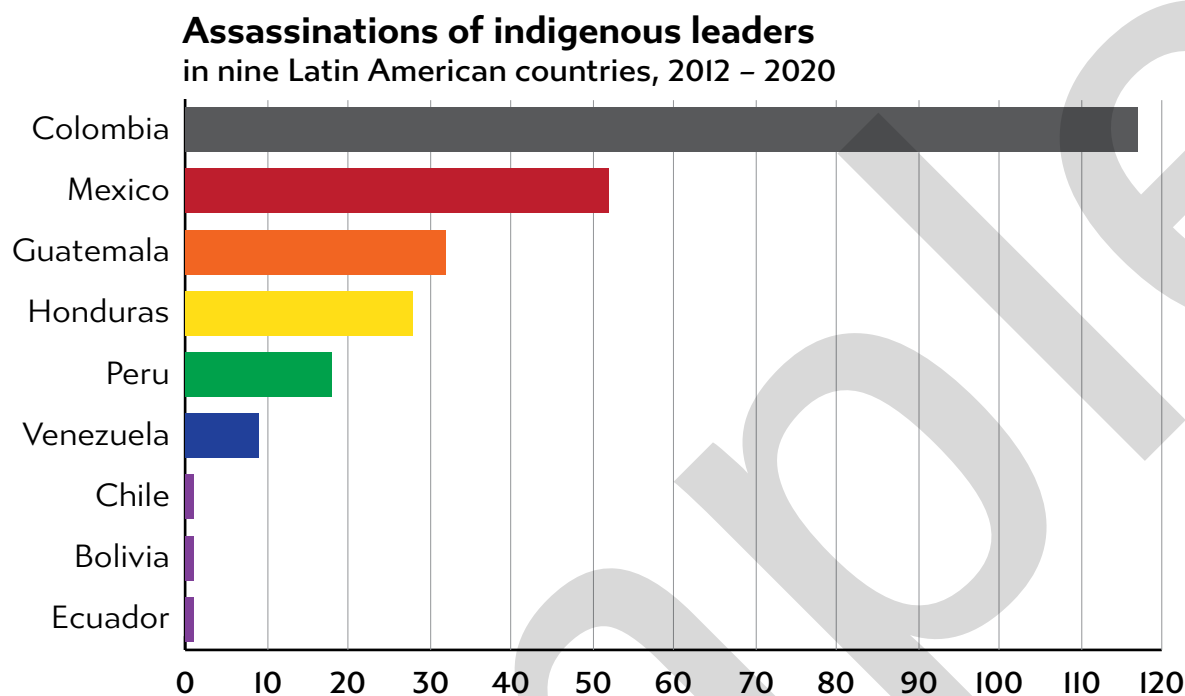
Before leaving my village, I thought that the struggle for territory was ours alone. But then I started traveling, and I realized that my fight for my home is a fundamental part of the global fight for the environment and the climate. In my territory, there is still a lot of forest. There's still the river. There are still fish. There is still a waterfall. How can the whole world talk about climate change while the whole world is contributing to deforestation? The world is buying soy, cattle, gold, and timber. If it's going to talk about climate balance, the world needs to talk about Indigenous peoples, it needs to talk about us. We are the ones who are there every day.

And now they say, "Let's help Indigenous people with carbon credits." But why not help people in another way? Why not help guarantee our rights? Why not remove the invaders from our territory and press for the demarcation of Indigenous land? This is all already in the constitution and international law. When they deny us the right to demarcate our lands, they are also denying the possibility of the forest staying standing. Mechanisms [...] pose a great risk of changing our culture and the way we use the forest, where we can farm, where we can plant. We want to live in peace.

Document 3: Jennifer Wickham, an Indigenous activist and media coordinator for the Gidimt'en camp, speaks about the reoccupation movement of the Wet'suwet'en, a group of five clans who came together to protest the building of Coastal Gaslink pipelines on Indigenous land.

For us, this is first and foremost about jurisdiction. This is something that the mainstream media has shied away from, because it puts into question the entire idea of Canada, and what it means to be Canadian – that the government have been doing something wrong? And the government has been stealing all of these resources? And the government has been committing genocide? A friend of mine was saying just the other day – if you guys wanted the pipeline, that's your business. The issue here is that you have the right to say what happens on your territory.

Document 4: The chart below details the number of unique Indigenous communities that are affected by environmental actions such as mining in Latin America.



Document 5: For the second year in a row, Orange Shirt Day, also known as National Day for Truth and Reconciliation, was celebrated in Ottawa, Canada, on September 30, 2022. The holiday was created to recognize the painful history of the Canadian Indian residential school system after tireless work from Indigenous activists.



Paul McKinnon/Shutterstock.com

Name:

Date:

sample

Name:

Date:

sample

In Review | Part 4: Free-Response Question | Unit 2

Instructions: Choose one of the essay questions to answer on the lined pages provided. Use the following guidelines to craft your response.

1. Respond to the prompt with a well-supported claim structured around historical reasoning skills:
 - a. development and processes
 - b. sourcing and situation
 - c. claims and evidence in sources
 - d. contextualization
 - e. making connections
 - f. argumentation
2. Establish historical context related to prompt and claim.
3. Provide specific and relevant historical evidence to support the claim.
4. Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.
5. If documents or sources are provided:
 - a. use sources as evidence to respond to the prompt
 - b. provide attribution
 - c. provide historical or cultural context for the sources
 - d. unpack a document's point of view, purpose, audience, creator, and historical context

Question 1. Evaluate continuities and changes in Indigenous culture as seen from historic Indigenous nations to Indigenous nations of the present.

Question 2. Analyze the factors that led to the birth of the Indigenous rights movement in the United States.

Name:

Date:

sample

Name:

Date:

sample

Name:

Date:

sample

Name: _____

Date: _____

In Review | Part 5: Self-Assessment and Reflection | Unit 2

Instructions: After completing the unit and the various activities, revisit the opening image and answer the following questions.

What details have changed that you did not know or see at the start of the unit? What details can you add or be more specific about? Add at least two new details or specifics about previous details.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Can you answer the questions you had at the start of the unit? If so, what are the answers?

1. _____
2. _____

Using complete sentences, answer the Essential Question.

Describe your favorite part of this unit and tell why it is your favorite. (It could be a person, event, activity, or idea that you studied.)

In Review | Accommodated Assessment | Unit 2

Instructions: Answer the following questions.

1. What does "settler colonialism" mean?

For questions 2–7, match the people, places, and events from the list to their descriptions below.

2. _____ Indigeneity

3. _____ assimilation

4. _____ Hiawatha

5. _____ the American Indian Movement

6. _____ survivance

7. _____ Land Back Movement

- A. Continued survival and resistance
- B. A movement that aims to return land and stewardship of the land to Indigenous nations by restoring their decision-making authority over ancestral lands
- C. A social identity that reaffirms connections to land and Indigenous ways of knowing and being
- D. An intertribal organization focused on Indigenous rights founded in 1968 and known for high-profile protests including the occupation of Alcatraz
- E. An Onondaga man who was a key figure in the formation of the Haudenosaunee Confederacy
- F. The process of being absorbed into another culture

8. What was the purpose of Indian boarding schools?

9. Name at least two ways Native American activists are preserving their cultures and fighting for their rights today.

10. How are Indigenous rights and environmental activism connected?

II. Using complete sentences, answer the Essential Question.

12. Describe your favorite part of this unit and tell why it is your favorite. (It could be a person, event, activity, or idea that you studied.)

In Review | Answer Key | Unit 2

Standards Alignment: D2.Civ.1.9-12; D2.Civ.2.9-12; D2.Civ.3.9-12; D2.Civ.5.9-12; D2.Civ.6.9-12; D2.Civ.12.9-12; D2.Civ.13.9-12; D2.Civ.14.9-12; D2.Geo.4.9-12; D2.Geo.5.9-12; D2.Geo.6.9-12; D2.Geo.7.9-12; D2.Geo.9.9-12; D2.Geo.10.9-12; D2.Geo.11.9-12; D2.Geo.12.9-12; D2.His.1.9-12; D2.His.2.9-12; D2.His.3.9-12; D4.1.9-12; D4.2.9-12; D4.6.9-12; D4.7.9-12; W.9-10.2; W.11-12.2; W.9-10.4; W.11-12.4; W.9-10.9; W.11-12.9

Part 1: Multiple Choice

- | | |
|--------|---------|
| 1. (A) | 6. (D) |
| 2. (D) | 7. (A) |
| 3. (B) | 8. (D) |
| 4. (B) | 9. (B) |
| 5. (C) | 10. (B) |

Part 2: Short Answer

Responses should accomplish all three tasks, be in complete sentences, and show specific knowledge of history. Students should explain and compare sources, interpretations, causes and effects, similarities and differences, and continuities and changes. The following answers provided are to be used as a guideline for basic information students may include in their answers.

1. The US government sought to remove Indigenous peoples from their homelands because of the movement for westward expansion. Ideas like Manifest Destiny led to the government allowing White settlers to claim Native land as their own. Attitudes described may include that the government saw Native Americans as a non-sovereign group of people, or that Indigenous peoples were treated as disposable or less than White settler communities, or as a threat to White settlers' way of life. In general, westward expansion had a negative impact on Indigenous communities. Students may make mention to the Trail of Tears and the mistreatment, cruelty, and violence enacted on Indigenous peoples as they were displaced.

2. Indigenous communities participate in cultural activism, movements designed to protect and preserve bastions of Indigenous culture including language, art, crafting, dance, ceremony, and other customs. Types of activism may include enduring struggles in cultural preservation, elimination of stereotypical imagery, land reclamation, and issues of sovereignty. Forms of activism should reference across Lesson 4 and Lesson 5 and include specific historical issues like the Indian Arts and Crafts Act and the reteaching of cultural traditions in the arts, the reoccupation of Alcatraz and the occupation of the Dakota Pipeline, among other paired examples.

3. Indian boarding schools were created by the US government to forcibly assimilate Indigenous children into the predominant White culture of the settlers of the West. Short-term impacts of the Indian boarding schools included physical, psychological, emotional, and verbal abuse, death, high rates of PTSD, substance abuse and suicide in survivors, and the cutoff of a generation of children from cultural and community connections including names and language. Long-term impacts of Indian boarding schools included historical and generational trauma, the complete extinction of many Indigenous languages with many remaining still in danger of extinction, the passage of the Indian Child Welfare Act, as well as an activist movement to remember and document the experiences of the Indian boarding schools for future generations and address their legacy to promote healing.

Part 3: Document-Based Question

Answers should contain a thesis responding to the prompt. Students should consider developments or processes in history that occur before, during, or after the time frame of the prompt. They may use other historical evidence in addition to the sources provided, but they must include references to at least three of the provided sources. Students should demonstrate their ability to use historical reasoning to explain the relationships among the sources provided and how they support their thesis. Students should also include an explanation of the document's point of view or purpose and how it is relevant to their thesis. (See **Document-Based Question Rubric** on page I22 for scoring.)

Part 4: Free-Response Question

Responses should contain a well-supported claim structured around historical reasoning skills such as development and processes, sourcing and situation, claims and evidence in sources, contextualization, making connections, and argumentation. Students' responses should establish historical context related to the prompt and claim, and they should provide specific and relevant historical evidence to support the claim. They should use evidence to corroborate, qualify, or modify an argument that addresses the prompt. If sources are provided, they should provide attribution, historical or cultural context, and unpack the document's point of view, purpose, audience, and creator. (See **Free-Response Question Rubric** on page I23 for scoring.)

Part 5: Self-Assessment and Reflection

Answers will vary but should reflect students' ability to accurately explain how Indigenous peoples have shaped and have been shaped by US history, policy, and culture.

Accommodated Assessment

1. Settler colonialism is a form of colonialism in which foreign settlers move to land already occupied by Indigenous people, often with the goal of displacing them.

2. (C)

3. (F)

4. (E)

5. (D)

6. (A)

7. (B)

8. Indian boarding schools were created by the US government to forcibly assimilate Indigenous children into the predominant White culture of the settlers of the West.

9. Answers will vary, but examples of activism may include cultural preservation of language, art, crafting, dance, ceremony, and other customs, elimination of stereotypical imagery, land reclamation, court cases to claim natural resources such as water, and issues of sovereignty.

10. Answers will vary, but students may say that many Indigenous cultures seeking to regain ancestral land or access to resources feel they are stewards who will protect and preserve these resources, benefiting both Indigenous people and the environment.

11. Answers will vary but should demonstrate students' ability to accurately explain how Indigenous people shaped and have been shaped by US history, policy, and culture.

12. Answers will vary.